Pam. Egypt

CHRISTIAN WORK IN EGYPT.

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tory of the consummation. But we have no space left for presenting to our readers his remarks on these points. As we have omitted so much belonging to the preceding lectures, we had hoped to be able to give more of the substance of the concluding one, but we console ourselves with the hope that our article may lead some to have recourse to Mr. Bernard's book. And we think that the impression will be deepened on their minds that the New Testament is a unit, and that their views will be in perfect accord with those which he expresses in his closing paragraph: "When it is felt that these narratives, letters, and visions do in fact fulfil the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing into a doctrinal scheme, which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole: the many writings have become one Book; the many writers have become one Author."

Art. III.—*Christian Work in Egypt.*

Egypt is the Phœnix of history. Its origin lies in the hoariest regions of antiquity, and though often crushed down to the grave it has always to a certain extent risen upon its dead self to higher and better things. And now, while other kingdoms and empires, born long after its attainment to manhood, have sunk into oblivion or been actually blotted out of existence, Egypt still occupies a prominent place in the eyes of the world. True, there has been an abundant fulfilment of the prophetic denunciation: "Egypt shall be the basest of kingdoms, neither shall it exalt itself any more above the nations,"—but the fulfilment of prophecy has only tended to add to the individuality of its history. For nearly two and a half millenniums it has been under the sway of foreign powers. The Persian, the Greek, the Roman, the Turk, have in turn lorded it over its people, but notwithstanding all, Egypt still lives; and though there be

little hope of her restoration to independence, but on the contrary almost a certainty of the opposite, there are yet signs within her borders of reviving vitality and renewed vigour. For half a century now, the work of regeneration has been going on, always slowly, often sternly, and with much severity, —latterly somewhat more rapidly and with increasing hopefulness. The Christian missionary has taken his place side by side with the political reformer, and there is much in the history of his labour, not excepting even the collisions with the civil power and opposing sectaries, and in the present state of the country to cheer the heart and stimulate the efforts of the Christian and the philanthropist. The story is indeed not all brightness. Some parts of it are sad and dismal enough, but even these have their interest and the brighter tints of other portions appear all the more pleasing from their shade.

The interest of America in the revival of the East in general, and of Egypt in particular, must require little demonstration. Politically there may be little prospect and just as little desire of acquiring new dominion there, and yet far more unlikely things have happened than that a great neutral power should come in to hold the balance between two such rivals as England and France, neither of whom will suffer the other to gain or hold possession. There are however higher and more disinterested grounds on which the claims of Egypt to American sympathy and help may be based. To her the New World in common with the rest of Christendom, owes some of the brightest names in the history of the church, and some of the most splendid acquisitions in the domain of religious truth; and now that the light of those other days has so deplorably faded in the East, it is little more than duty that the far West should aid in its re-illumination. And that America is neither blind to, nor forgetful of her duty, is abundantly shown by the history of missions. The labours of the American Board of Commissioners for Foreign Missions, in Turkey and Syria, would of themselves vindicate her from any charge of ingratitude or want of interest; and the less pretentious but no less energetic efforts of the United Presbyterian Church prove that the claims of Egypt have neither been baseless nor made in vain. America has already given of her sons to the work of Egyptian regen-

eration, and yearly gives thirty thousand dollars of her money. But the time seems to have come when she must give more or be contented to take a second place in the field—not more men, except to replace the disabled and retiring, nor, at least much more money, but greater interest and more lively sympathy as a nation. An American church is in possession of the field, and so long as it does its work with due vigour and energy it will be left by other churches with all the advantages which unity of organization, sympathy, and training afford. But the history of 1867, and the attempt which it witnessed on the part of the Egyptian government and a hostile church to damage, and indeed, if possible, to exterminate the mission-work, fully proves that if the work is to be carried on with anything like the activity and to anything like the extent, which the exigencies of the field demand, the missionary must be backed with the influence of the people by whom he is sent. There can be no doubt that the life of the mission enterprize in Egypt was saved last year by the timely and energetic interference of Her Britannic Majesty's consular representative; why should the name of America not be as potent in the cause of truth and right as that of Great Britain? *Verbum sapientibus satis.*

Interest to be powerful must be intelligent; and it is the desire of the writer, so far as in him lies, to stir up new interest or sustain that already awakened in the cause of Egyptian civilization, by laying before American readers some account of the condition and character of the people, with a short narrative of the Christian work now being carried on for their improvement. Made up almost, if not wholly, from personal observation and intercourse with the people, the statements made are believed to be accurate, and the views expressed warranted by facts; and although addressed specially to those interested in the cause of missions abroad, there are many others to whom the information advanced may not be without advantage. The number of travellers who visit Egypt from the far West is increasing every year, and whether excusably or not, a great proportion of them know next to nothing either about the country or its people, and many are not even aware that an American church is there represented. Before proceeding however to the people, it may be that a pre-

liminary sketch of the extent and nature of the country will not be uninteresting in itself, while it may help to the formation of a fuller and juster realization of the character of its inhabitants. This then will be the first subject of the present article.

The geographical situation and limits of Egypt are known to every schoolboy, and most readers are acquainted with the general character of the country; but in the matter of details there exists not a little vagueness and confusion, while with regard to the last additions to the pashalic few books on geography give much information. It may not be without its use, therefore, to remind the reader, generally, that Egypt proper extends from the Mediterranean Sea, its northern boundary, to the first cataract on the Nile, at Asswan, the ancient Syene, or in round numbers from N. lat. 31° to 26°, a distance of about 800 miles, while if regard be had to the territory actually under Egyptian rule the southern limit must be looked for away down in the Soudan, in the centre of the continent. The actual boundaries on the east are the Isthmus of Suez and the Red Sea, and on the west the Lybian deserts, but the real country is of much more limited width than these confines would represent. The Delta at the seashore, say from Alexandria to the Gulf of Pelusium, where the Suez Canal is to run into the sea, is a distance of about 130 miles, while from the sea to the bifurcation of the river is a length of about 90 miles, and the area of the triangle thus formed gives an approximate idea of the cultivable surface in this part of the country. South of the Delta, however, a wonderful change takes place. A range of hills rising to a height of over 400 feet above the sea level, and called, for sake of distinction, "The Arabian range," makes its appearance behind Cairo, and thence stretches away southwards on the east side of the Nile. A short distance to the south, the Lybian hills appear on the west side of the river, and from this point these two ranges run almost parallel through the whole length of the land, varying only in their height and their distances from the river, rising in some places to an altitude of some 1500 feet, and coming down again to little more than 100 feet, running sometimes to the water's edge and anon stretching away back till the valley

is left a width of several miles. Seldom do the two ranges approach the river at the same point, although at a place called Silsilis, south of Thebes, their appearance is compared by Dean Stanley to the Drachenfels and Rolandsdeck on the Rhine, the width from mountain to mountain being only a few hundred feet. In Nubia and southward the uniformity in their relative positions ceases, and now the hills run not in contiguous chains, but east and west, and north and south.

In the valley thus formed, and protected by these natural barriers from the all-destructive sands of the desert beyond, runs the Nile, one of the most wonderful water-courses on the earth's surface. From even prehistoric times its sources were the subject of continual conjecture and endless search, and it is only in our own day that they have been assigned a local habitation and a name, and that the proverb—"*Caput Nili quærere*"—to seek the head of the Nile, has ceased to be a designation of fruitless undertakings. Rising in the centre of the continent, it first reaches Egyptian territory at Kordofan, the capital of the Egyptian Soudan, and from this point till it reaches the sea, the same body of water rushes onward unincreased by any tributary, branchless like the trunk of one of its own palms, and even casting a less volume of water into the sea than it brings into the country, forming, in the words of Humboldt, "a unique example in the hydrographic history of the globe."

Another of the peculiarities of the river is its annual rise and fall, at periods which come round with almost the rigid precision of law. As regularly as the month of June comes round, the volume of water begins to increase and its colour to change,—a process which goes on with varying degrees of regularity—sometimes with exceeding rapidity, at other times slowly and gradually—till it reaches its maximum at the end of September or beginning of October. Its width at Boolak, the port of Cairo, is said to be nearly two and a half English miles, and in some parts of Southern Nubia it is considerably wider. Between these two points are all possible widths, down to a few hundred feet, the depth, of course, varying in a corresponding ratio; and the volume of water poured into the sea was calculated by the engineers of the French commission to

have been 750,000 million cubic metres in a day. Its velocity is almost surprisingly slow, reminding one too, that still waters run deep. Its colour continually suggests the yellow Tiber of the Latins much more than usual descriptions, which talk of the *red* waters of the Nile, would lead one to expect. From October the fall begins, and for a few weeks goes on with almost perceptible rapidity, while thereafter the decrease is little noticeable except at considerable intervals. The lowest level is not reached till April or May, at which time the southern part of the river has already begun to swell.

It is to this phenomenon doubtless, that the river owes its Homeric epithet—*διΐπετέος*, or its Arabic designation by the phrase—"the water sent by God." Search as men might the fountains of the flood could not be found; no rain fell in the country by which its waters might be increased, and therefore the only course left for a religious people was to attribute it as a gift directly to Divine beneficence. Attempts were indeed made by Greek travellers to explain it by natural causes, but the explanations were most of them incomparably more absurd, and less destitute of truth. One writer, for example, referred the increased volume of water in the summer months to the blowing of the Etesian winds, which coming from the north prevented the river from emptying itself into the sea—damming it in fact; while Herodotus himself authoritatively, and as if putting the matter beyond all dispute, declares that "the whole secret in the fewest possible words" is that "during the winter the sun is driven out of his usual course by the storms and removes to the upper parts of Libya!" In its absence it draws its moisture equally from all rivers, and then the Nile runs at its normal height, in flood, where as upon his solar majesty's return, and on account of his much greater proximity, much heavier contributions are levied upon the river of Egypt, and thus its waters are abnormally reduced! One or two ancient writers are mentioned as having hit upon the true cause, and assigned the annual rise to the tropical rains of the south. These begin to fall in the lower latitudes in March or the beginning of April, and thus early do the southern branches of the river give indications of the increase, which

is kept up by still more southerly rains which are later in falling.

But even the peculiarity of this annual rise would not be half so noticeable were it not for the life which the swollen waters bring with them. Their moisture serves to vivify what would otherwise be a barren desert; and even this is not all, for the water brings with it the very soil which it moistens. The priests used to say in the time of Herodotus that the Delta was the gift of the river, but they might have applied the remark with even greater truth to the whole country. From Khartoom to the Mediterranean, a virgin soil of most fertile properties is deposited from year to year—the contribution of Abyssinia to the life of Egypt. The White Nile which comes from the centre of the continent is a clear water, hence its name—and has none of the fertilizing elements of the Egyptian river; while the Blue Nile which comes through Abyssinia holds the same black alluvium in suspension. The following analysis of the soil, though by no means new, may not be without its interest to some readers, and will explain several of the features of Egyptian fertility. There is in every hundred parts 11 of water, 48 of alumen, 18 carbonate of lime, 9 carbon, 6 oxide of iron, and 4 parts each of silica and carbonate of magnesia, to which elements may plainly be traced its clayey tenacious quality when moist, its great friability when dried, and above all its extreme fertility. Herodotus describes the soil as black and crumbly, and the ancient name of the country, Misr—in the Hebrew Misrayim, the two Misrs—is derived from the same quality of blackness.

But how is this soil distributed over the land? By the river overflowing its banks and deluging the adjacent fields. Such, at least, would be the answer of nine-tenths of ordinarily informed people in this country,—but there could scarcely be a greater delusion. Swollen immensely, though it be, the river follows the peaceful tenor of its way, and so much is the overflowing an exception—for it sometimes does occur—that when it does happen, it is in fact a national calamity. Whole villages are swept away, cattle are drowned in large numbers, and human lives are not unfrequently lost. It is indeed true, that every year almost the whole cultivable land is flooded

with water, in some districts to the depth of several feet, but this is entirely by artificial means and by contrivances which are entirely under control—contrivances, the preservation and general supervision of which forms one of the most important duties of the provincial governors. The whole land is cut up with canals, some of them of great size, one commencing as high up as Girgeh, and running away north parallel to the river, till it empties itself in the Lake Mareotis in the Delta—a distance of several hundred miles. From these large arteries, outlets are made into the plains where practicable, or into smaller canals where that is more expedient, the fields in the latter case being irrigated by means of the shadoof, a bucket suspended from a long lever weighted at its short end by an immense lump of clay, by which one man is able to raise several gallons per minute a height of seven or eight feet, or the sakkiah, an endless rope hung with earthenware jars raised and lowered by a wheel turned by oxen or camels. These machines are of the rudest possible construction, the work of the fellaheen themselves, and correspond exactly to those employed three thousand years ago, as represented in the pictures of the tombs. They are used not in the heart of the country alone, but the fields immediately adjacent to the river are irrigated by their means, and there is perhaps nothing strikes the attention of the traveller more than the numerous shadoofs which line the banks, and in low Nile rise one above the other to as many as four and five tiers, the lowest raising the water into a pool, the next into a second pool, and so on till the life-giving liquid flows into the prepared channels in the fields above. They seem a hearty set, the workers of these machines, and it certainly requires all the enlivening influence of their endless songs to counteract the painful effect produced upon the spectator's mind by the dreadful monotony of the labour, and the want of civilization which rightly or wrongly their almost primitive nakedness suggests, or to mollify his nerves under the everlasting creaking of the oilless wheels. Dean Stanley says, the people use so much oil upon their skins that they have none left for their sakkiahs—an explanation which, had Artemus Ward made it, would surely have been followed by—"that's a goak."

The formation of the canals and the whole system of irrigation is considerably simplified by the formation of the valley of the Nile. Like the Mississippi, and other great water basins, the bed of the river is the lowest part of the valley, but the ground, generally speaking, falls by a gradual declination from the banks of the river backwards, towards the mountains.

Nature has in fact done almost everything for Egypt. It has raised mighty barriers for keeping out the sands of the deserts, it has provided a river which yields a soil and the water to moisten it, and it has so placed the river that the distribution of its precious gifts may be the easiest possible. And there is little left for man to do, save to cast in the seed and cut down the crops. In some cases too, nothing more of agricultural labour is expended, and it is no uncommon sight to see the sower following the retiring flood, casting his bread beside the waters. Generally speaking, however, considerable care is given to ploughing and otherwise preparing the soil, and the greater labour is rewarded by a better, though perhaps a somewhat later crop.

Allusion has been made more than once to the fertility of the soil. To the stranger it is simply astounding. To walk or ride out to-day along an embankment, on both sides of which water to the depth of some feet stretches over the fields, and to find on returning three or four weeks afterwards, that not only is a way through the fields possible, but that it is skirted by growing crops in some instances a foot or eighteen inches high, is enough to suggest with some force that "the thousand and one nights" are yet running. The Muslim general wrote no more than the truth when he told his chief that the land which his arms had just subjugated "presented in succession the appearance of an arid and sandy desert, of a liquid and silvery plain, a marsh covered with a black and cracking alluvium, a green and undulating prairie, a parterre adorned with flowers the most varied, and finally a vast field covered with yellowing crops. Ever blessed be the name of the Creator of so many wonders." The picture may be left to the reader's imagination, with the mention of the additional fact, that in those lands which can be regularly watered when occasion demands, three successive

crops can be taken in one year. Well may we say Amen to the Muslim's exclamation.

The principal crops are wheat, doorah—a coarse grain preferred by the natives to wheat, and forming their great means of subsistence,—barley, beans, rice, and lentiles—same as that of which Jacob sod his pottage which he sold to Esau, and which is largely used by all classes, European no less than native, somewhat resembling in appearance the split peas of our own markets. Sugar is cultivated to a considerable extent and manufactured in the country. Cotton was introduced as early as 1821 and has always received attention since. During the years of the American war it was raised wherever the land gave the smallest promise of bearing it, and large fortunes were made and lost in the speculations to which its commerce gave rise. Now it is not nearly so extensively grown, although it still holds a prominent place in the export trade of the country. There are yet other products, but these are the most important.

In regard to climate Egypt is as highly favoured as she is in the respects which have just been mentioned. For seven months, from April to October, the sun reigns supreme, for the remainder of the year the temperature is exceedingly agreeable, and in some parts of the country perfectly exquisite to western feelings. The maximum heat at the sea-board averages about 80° Fah., in Upper Egypt, as at Osiout, the average maximum is 104°, at Luxor it is yet higher, but all these figures are very much increased during the prevalence of the hot winds from the south and south-west. It is these last indeed which are so trying to foreign residents and they are even felt by the natives themselves. In the Delta the atmosphere is all the year round more or less impregnated with moisture, and for three months rain falls in very great abundance, pouring down in torrents for several days together.

In Cairo the air is palpably drier, and showers are usually few and far between; while in the Upper country rain is almost wholly unknown, many of the people scarcely knowing the meaning of the word. Indeed could perfect happiness be extracted from the weather, winter in the Sa'eed, as Upper

Egypt is called, *i. e.*, "the happy land"—would be as near an approximation to Paradise as need be desired on earth. The sun is always there, but his dreadful rigour is lessened by his distance and modified by silvery clouds, and the breezes which come from the north—the famous Etesian winds which the philosopher imagined had such potent effect on the river—are full of vitality and vigor.

With regard to Nubia and the Soudan, it may be said that while there are large districts of pure desert land, yet generally speaking the ground is fertile and productive. The heat is there however excessive, and the exhalations during the rainy season are surcharged with sickness and fevers, so that residence in this region must always be trying upon foreigners. Still men have spent their long periods of active service and returned to their homes in the lower country to die in a good old age.

Several other points yet suggest themselves for notice, but sufficient has been said to show the immense capabilities of the country, and at the same time to give some insight into the character of its inhabitants. With such a soil and such a climate Egypt might become in itself—and not by virtue of its relative position merely—one of the most important countries of the world. Formerly it used to help feed both Greece and Rome, and it might still perform the same service to their successors, and with the paucity of wants felt by the people the country might soon become as wealthy as it is productive. At the same time such a country could not be a world-power, except, as it actually was, in the infancy of history. At the first it took the lead of all other nations, and rose to an eminence which now fills with wonder and some degree of admiration; but so soon as the mountainous regions and rougher temperature of the north had exerted their influences upon branches of the human family, the supremacy of Egypt ceased, and it became what it must ever remain, the tributary of a foreign power. The monotony of such plains and such weather, the relaxing influence of such a climate, the exuberance of nature leaving little to develope the resources of the cultivator, can never produce the vigour and energy necessary for the maintenance of national freedom, while, if oppression

be superadded, the people once down might be kept down for ever.

While, however, it may not be possible in the nature of things, or in the state of political relations, that Egypt should again be in itself one of the powers in the world, there is nothing either in reason or nature why the people should be allowed to sink, or having sunk, should be left in the degradation of semi-babarism. That the country has been very low and that there is yet great room for the elevating influences of education and Christianity, the succeeding sketches of the people will show, while the restrictions and disadvantages under which the work of regeneration still labours, will appear as the narrative proceeds. As it is, there is much reason for gratitude and ground for exertion in the fact that the field is as open as it is, and that religious liberty is at least proclaimed from the Mediterranean to Kordofan, and only a very slight touch of the talisman of hope is necessary to picture the day, surely not far distant, when this freedom shall have become a reality, when the curses and excommunications of irate hierarchs, and the machinations of a government professedly friendly, but inimical at heart, will be equally powerless—when, notwithstanding all opposition, even "princes shall come out of Egypt, and Ethiopia shall stretch out her hands to God."

Greek writers represent the population of Egypt at seven or eight millions, while the Arabic historians declare with characteristic exaggeration, that at the time of the Moslem conquest there were at least twenty million inhabitants in the country. In 1845 Mr. Lane writes the total at about two and a half millions, and his reputation for conscientiousness and accuracy leaves little ground to question the truth of his estimate. At the same time the numbers first mentioned are within the capabilities of the country, and there are many things in the national history and in existing antiquities which plainly indicate that in very early times the land was very thickly peopled, while on the other hand there are not wanting causes abundantly sufficient to explain the decrease which must have since taken place. Centuries of oppression and misrule during which the inhabitants existed in a state of serfdom, treated by their masters as so many machines for

the produce of food and the providing of money, machines too which were left to the rough usage of irresponsible servants; and some conception may be formed from scenes in the present century of comparative enlightenment, of what must have been the condition of the people before European opinion and civilization had begun to exert any influence in its government. Take for instance the matter of taxation. Imports were entirely arbitrary, regulated only by the wants of the viceroy. When money was required, the amounts were allocated in the first instance by the government to the provinces, then by the provincial governors to the towns and villages, and finally the individual contributions were fixed by the sheyks or head-men. It need hardly be said that in each subdivision, considerable additions were made to the original sum, so that when the viceroy asked and received say 10,000 dollars, the country actually contributed perhaps tenfold that sum. And the injustice of the actual collection was nothing less. The sheykh had to answer for the village of which he was head,—the village was responsible for its component individuals. If a man could not, or would not pay, his share simply fell on others, and if the resources of the many were exhausted so much the worse for the few. In this way the villagers, their means drained and their patience exhausted, the subjects of daily increasing threats, and the victims of abuse and ill treatment from functionaries of every order, successively decamped and sought in the deserts and the mountains, a place of subsistence in quietness, if not in comfort or plenty, till at length the sheykh was left at the head of a motley collection of infirm and weak women and children. An order for more money brought the climax, in which the sheykh made short work of his responsibility and avoided disgrace and punishment—otherwise inevitable—by a moonlight flitting! Now if all this—and much worse—happened in the time of Muhammed Ali, what scenes of depopulation must have occurred under the reckless and self-aggrandizing domination of the Mamlooks and their predecessors? And that oppression and misrule have had to do with the decrease of the population is further evident from the fact that in recent years, when an approach to system has been made in the government, and civilization

has begun to revive, the number of inhabitants has palpably increased. In the census taken in 1862, under the auspices of the governmental sanitary commissioners, a total of 4,306,691 was reached, while according to some authorities there is reason to believe a further increase has since been made.

As to the ethnology of the people a great deal of interesting matter might be written, and there is considerable opportunity for the speculation that profiteth not. That they were originally of the same branch of the Noetic family which spread itself to the northwest is suggested by the eminence attained by the ancient nation, and by the strong resemblance to the Caucasian type to be traced in many of the present inhabitants, although there have been investigators who believed that they had found many features of likeness to the negro race, while others again have assigned to them a Chinese origin. Be this as it may, the Egyptian seems at an early period to have attained considerable individuality, and notwithstanding the extensive immigration of which the land has been the scene, he has maintained it with very little modification till the present day, so that it was no mere freak of imagination which suggested the remark, that to look at some of the fellaheen, or peasantry of Upper Egypt, one would suppose that the figures of its monuments had become detached from the walls and descended into the fields, or that the mummies of three thousand years had been unveiled and revivified for the special edification of modern ethnologists! The immigration has been extensive, but it has also been gradual; and even after the establishment of Islam, when Arabians in large numbers sought in the land of the Ibis a wealth which their native country could little yield, the original inhabitants always predominated, and it would almost seem as if the new-comers, instead of producing any change upon the existing stock, had themselves yielded to the influences of country and climate, and gradually become moulded after the primal type. Still it is true, that in Egypt one may find specimens of almost every type of feature, from the Negro to the Caucasian, the Habishy to the European —a walk in the streets of Alexandria or simply through the Moosky, the Broadway of Cairo, being sufficient to introduce

the traveller who has eyes to see, to a greater variety of human feature than is possible to be had in any other city of the world.

There is one thing however in which the vast majority of the inhabitants agree, viz., their religion, and this binds them together with bands stronger even than those of blood itself. With the exception of 300,000 who profess the Christian name, the whole population are followers of Mohammed. *Salām aleikum* is the password to native society, and though peculiarities of speech or of dress may raise suspicions, or draw forth the sarcastic response—*allikum aslām*, (upon you be a stone)—instead of the orthodox reply which it closely enough resembles, *aleikum essalām*, (peace to you), yet the further enunciation of the simple but talismanic symbol of the faith—"There is no deity but God, and Mohammed is the apostle of God," introduces the speaker to a mighty circle, practically irrefragable, of which the earthly centre is the Sultan, but which actually radiates from God himself.*

For the religion of the Muslim is that of a theocracy. The Sultan is the head of the state and *Pontifex maximus* as well, the successor of the prophet, the vicar of God. The laws of society are the laws of the church—both drawn from the Koran and the traditions of the fathers—and the officers of the law are ecclesiastical authorities. There may be wazeers, and wakeels, ministers of state, and provincial governors, *et hoc genus omne*, but all from the lowest to the highest are amenable to the ulema, the wise men, learned in the law,—"the high priests, scribes, and elders." "The law and the prophet" is the standard to which every appeal must be made, although there is sufficient pliability and contradiction in both, and abundant ingenuity on the part of the interpreters to find a vindication for almost any possible course of action, or justification of almost any crime.

This theocratic character of the government may go some way in explaining the patience and endurance of the people under oppressions which in any other land would inevitably have set in full blaze the flames of universal rebellion. Here the rebel against the Sultan raises his hand against the God of whom he is the substitute on earth; so that it takes either

an infidel or a lunatic to show any resistance—the one by setting religion aside altogether, the other by introducing the superseding influence of a new revelation. The great part of Muhammed Ali's life was spent in open antagonism to the Porte, and he was in his own day, as he is still, regarded and even spoken of as an unbeliever; while the most recent attempt at rebellion in Egypt—which occurred in March, 1865, in the province of Osiout—was led by a man whose madness, real or pretended, commended him to his followers, of whom he gathered some two thousand, as a divinely commissioned and specially endowed liberator of his country. The reader is of course aware that lunacy is regarded in the East as a sign of a special relation to and communion with the Deity.

But the one doctrine, which of all other abstract principles has exerted the most depressing influence on the votaries of Islam, and still presents the greatest obstacle in the way of their elevation, is the all-prevailing one of Fate. One of the most striking instances of the pernicious influence of half-truths, this doctrine of Predestination—true in itself—has crushed out of the people all vigour or energy, not certainly by its truth, but by the undue attention which it has received to the exclusion of its other and complementary half, which teaches, with equally unmistakable force, the responsibility of man. When the belief that "to flee the evils which God sends is to pretend to immortality," has become engrained in the life of a nation, its activity in social emergencies or under political grievances is simply nullified, and the pestilence is allowed to run its rapid course with the same listless apathy, and exclamations of "God has so willed it,"—"It is the will of God"—with which a tyranny worse than slavery is endured for generations. At the same time it is gratifying to be able to state, that although the "stupid immobility" which is the legitimate fruit of fatalism, is still everywhere observable in Egypt, yet the Western influences of the last half century have not been without their effect, and the experience of the last visit of cholera in 1865, and the practice of universal vaccination—not to mention other instances—have indicated a growing tendency to give some weight to the dictates of human wisdom.

But, alas for human wisdom with the present system of training and education. Knowledge of a kind has come to large numbers of the Muslim community, but wisdom lingers long. And it cannot in the nature of things be otherwise. With few exceptions every child in the towns and large villages is sent to school, but his education is exclusively confined to instruction in reading and writing, and in the majority of instances the same book in which he receives his first lessons serves him for life. The Koran is the only text-book, and the highest aim of a teacher is to turn out the greatest possible number of boys who can repeat from memory the largest portion of its contents. If the desire for reading remains till years of maturity, the only materials for its satisfaction are romances, of one of the best of which, the Anglified "Arabian Nights' Entertainments," gives some idea, legends of saints and prophets of the most absurdly marvellous and mythical character, or if he be yet more scholarly, commentaries on the Koran, and books of Mohammedan law. In the event of higher education being desiderated, the boy is transferred from the fakee, or elementary teacher, directly to some higher college, of which the chief for almost all the East is the Mosque el Azhar in Cairo—an institution attended by several thousand students, drawn not from Egypt alone, but from India, Syria, Turkey, and all parts of Africa. Here the student continues two or three years at least, or it may be as many as six or seven, his studies during the whole period being made to circle round the one essential subject—"The Science of the Unity"—the Godhead and its attributes, although most of the attention is devoted to the intricacies—in the hands of its teachers perfectly labyrinthine—of the Arabic grammar, and at length he comes forth a full-fledged Sheykh, it may be thoroughly versed in all the mysteries of etymology and syntax, *au fait* in the order and details of religious duties and ceremonies, accomplished in all the sayings of the prophet and the interpretations of his successors, but withal really ignorant, narrow-minded, self-satisfied, in his every thought, word, and deed, a veritable Pharisee.

In some such way as this it comes about that the inhabitants of the towns—those who have received more or less edu-

cation—are as a rule more superstitious and bigotted than the peasantry of the country districts, whose instruction has been confined to a few words, and the ordinary attitudes, of prayer. Among the former all the exclusiveness of the religion, all the enmity which it engenders towards those outside its pale, all the superstitions which its legendary tales produce, have their full influence, and it is not a surprising thing at the present day to hear the protestation of a passing bigot against the liberality of his neighbour, who returns the salutation of, and enters into conversation with a Christian acquaintance, in the words—"God will diminish by a third the years of him who stands with a Christian." Lying and deceit are universal characteristics countenanced and even in some cases inculcated by the Koran itself, and abundantly fostered by the general system of trading; openness of character and conduct is as rare as water in the neighbouring deserts.

Of the fellah, on the other hand, the most striking characteristic is his animality. From early youth engaged in the fields from morning till night, he developes a robust and hardy frame, upon which the rigors of a summer sun, or the severities of winter cold are equally ineffectual. His wants are amazingly few, his food mainly consisting of coarse bread, spiced with raw onions; his dress a simple rough loose shirt of homespun wool, his bed the ground, and pillow anything that answers, or it may be nothing at all. He has a house, limited in accommodation, and rough in construction, its walls made of sun-dried bricks and roof of reeds—but it is principally used by the women, or by himself as a sleeping apartment during winter, the summer nights being spent on the roof or on the street. He has a wife, but like himself she is a labourer, and if there be children their assistance is made available at the earliest possible moment. He is ignorant to a degree, his knowledge of the present being limited to the narrow sphere of his existence, and his ideas of the future being of the vaguest kind, and indeed seldom rising to the surface. If he have plenty of food he is cheerful, and the field or the shadoof continually resounds with his song. Roused by hunger he will commit any outrage, even murder itself,—and at any time honesty is little to be expected among those who have been so persistently

plundered. He is superstitious, but his beliefs are those born of ignorance, not of false education; he may be fanatical when roused by extraneous influences, but generally he is polite and tractable. In short, his stomach is the guiding power in his relations with his fellows, just as it is in the first instance the controller of his own comfort and happiness.

There is one important respect in which the peasantry have the advantage over their fellow-countrymen of the towns. With them the state of social morality is much higher. They are too poor to be intemperate, and breaches of the seventh commandment are almost unknown. The crimes that are found are more those inspired by sudden passion or suggested by the pressure of want. In the towns, on the other hand, there is immensely more immorality than the casual visitor would suppose. Strong drink is prohibited by religious law, and in the cafes to which the men betake themselves immediately after supper—that is, shortly after sunset—only coffee and tobacco are supplied, yet there are many who drink spirituous liquors, and perhaps more who indulge in smoking a kind of hemp, very similar in its effects to opium. Prostitution is not now, as it used to be, a legally authorized profession, but it is scarcely the less practised, while the restraint which has been put on it has served to increase the almost unmentionable crime of sodomy. These vices to be sure are more characteristic of the large towns of Alexandria and Cairo, and much of the responsibility for their extensive prevalence there lies at the door of Europeans, but they are also found in towns far removed from these centres. And it is not surprising that it should be so. Climate is powerful in developing the lower part of the nature, the religion instead of restraining, fosters sensuality both by example and practice, the lascivious character of much of the popular literature acts as fuel to the tinder, while the utter want of family life leaves a man an open and easy prey to influences in themselves so sufficiently powerful.

And this leads to one of the most saddening and painful features in eastern life—the state of the female sex. It has often been dwelt upon and its details are known to most readers, so that it need not here detain us. Yet the remark

demands insertion, that the thought of two million human beings growing up from year to year, in a state worse than slavery, regarded as inferior beings, almost soulless, used as hewers of wood and drawers of water, or cooped up in a hareem, guarded and watched with lynx-eyed jealousy, ought to be one of the most solemn and powerful influences in stirring up the sympathies of more favoured nations, and nerving the arms of those who have set themselves to the work of human regeneration. Comparatively little has yet been done for the women of Egypt, and so long as this is so—so long as they are left uncared for, the political liberation of the country, or its reconversion to Christianity will be equally hopeless. For the poet was inspired by truth when he wrote,

> **Can man be free if woman be a slave?**
> **Chain one who lives, and breathes this boundless air**
> **To the corruption of a closed grave!**
> **Can they whose mates are beasts, condemned to bear**
> **Scorn, heavier than toil or anguish, dare**
> **To trample their oppressors?**

And the theory is confirmed by the experience of every missionary, that the strongest enemies to a man's embracing the religion of Christ have over and over again been found to be the women of his family or family connections—a remark which is true even of the Copts, to whom the adoption of Protestantism is by no means the vital thing which the reception of Christianity is to the Muslim.

With all that has been said it is yet true that the Muslims are a decidedly religious people—that is, they are most faithful in the discharge of the devotions prescribed by their religion. To be sure these are of a kind to suit all parties—numerous and extensive enough to please the devotee, and at the same time loose enough to suit the libertine. To attain to the highest places in Paradise is motive sufficient with many to give even an earnestness to their performance of all the prescriptions of the prophet and his successors in authority. While on the other hand the commission of a heinous sin, or even great crime, is made up by a more than usually faithful attention to the times of prayer. An alms covers a multitude of sins, and a pilgrimage to Mecca is an almost certain passport to heaven. It is said that Muslims are not

idolaters, and certainly Mohammed himself was an Iconoclast, yet the adoration now paid to their saints lays his followers of the present day almost as much under the charge as the church of Rome, while the indulgences of Popery find considerable correspondence in the Muslim practice referred to.

The reader will now be able to form some estimate of the influences operating upon the large mass of the inhabitants of this land, and to represent to himself the character which these influences combine to produce. The country and climate predispose them to inactivity, and make them contented with a dreary monotony, fatalism extracts any little vigour which ambition or oppression might generate, and reconciles them to the most unhappy conditions; religion fosters deceit, sensuality, and superstition, and permits license by the abundance of self-justifying means which it affords; the relations of the sexes degrade and enslave, and even education itself heightens the power of these influences in proportion to the extent to which it is carried. There is work here surely for those who

> **Struggle to relume**
> **The lamp of Hope o'er man's bewildered lot—**

a work truly Herculean, yea, which seems at times almost hopeless. The appearance of the Son of God himself, the mighty works which he wrought, and the mightier words which he spake, and the labours of his apostles, miraculously endowed though they were, did not succeed in entirely breaking down the Jewish theocracy, and the nineteenth century of the history of Christianity still finds it in existence, its members scattered through the nations it is true, but yet many in number and strong in their traditions, clinging to the hope of restoration, and to the appearance of the Messiah, who they will not be persuaded has come. And thus were it not for the promises of God, and the consciousness of his Almighty power, the declarations of reason on the subject of Muslim evangelization would almost extinguish hope itself. For after all, the theocratic element is the secret of their inaccessibility.

But can nothing good be said of this people, and is it not true that much improvement has of late years taken place in their condition and character? Happily, both questions can

be answered in the affirmative. With all their faults the people are industrious and steady in application; they are easily impressed, and though simple in character, are yet when roused capable of great exertion and wondrous endurance. Their worse defects are those of corrupt human nature, not restrained, but rather developed, by a false religion. And their condition has considerably improved. In towns they are not subjected to the oppressions which characterized former dynasties, while in the country very important reforms have been wrought, even since the days of Muhammed Ali. The relation of the cultivators to the land has been altered from a state of virtual serfdom, in which the whole produce, save the little necessary for their subsistence, was exacted by the government, to a condition of quasi-proprietorship in which every farmer has his own piece of land, upon which he pays at regular intervals a stipulated tax, varying in amount according to the value of the ground, and is left to make the most he can of its produce. The number of intermediate officers between the head of the government and the people has been reduced, and with the opportunities for its perpetration the amount of undue exaction has not a little diminished. The system of forced labour, according to which the government calls forth the peasantry by tens and hundreds of thousands for the performance of its public works, such as the construction of railways and canals, and which has been the cause of immense suffering and loss of life in past years, no fewer than 12,000 lives having been sacrificed in a space of ten months in making the canal between Alexandria and the Nile, has not indeed been abolished, but is practised with less inhumanity and with more appearance of consideration and equality than before, although it is still a great blot on the administration, and hangs as a perpetual source of terror over the heads of the country people. And here it may not be uninteresting to the reader to hear what the people themselves think of their present condition. In view of the present article, the writer addressed an inquiry on the subject to one of the most intelligent men whom he met in Egypt, a man of the people himself, whose powers of observation are as great as his opportunities have been extensive, and who can speak of an experience of at least forty

years, and the following is a translation of part of his answer. After describing the state of matters in the early years of Muhammed Ali, which have been already sufficiently characterized, he states that towards the close of his reign and during that of his successor, considerable improvement had been introduced, and then proceeds: "And in the time of our lord Sa'eed Pasha, the rest [tranquillity] of the people was increased still more, and also justice and happiness, and the tribute upon Christians was abolished; and improvements increased, and people obtained riches and property, and advanced very much, and the land became quiet and happy. And all [the inhabitants] were on an equality with reference to the public works,* and the result was that the population increased, and men exerted themselves in sowing, and in their livelihood with all their might; and even to the inhabitants of the Benders† and to tradesmen sowing [agriculture] became valued, and there was no distinction among men on account of their religion, and the thoughts of men were continually [engaged] upon their means of livelihood, and there happened to some a little reviving in their religion, on account of the goodness of God, and the rest of conscience, and the comfort and justice.

"Then in the reign of the most noble Khidawey‡—the present viceroy—men were found upon the advancements before mentioned, and continued in that condition about two years, and after that appeared the pens‖ in the demand for the increase of moneys; and the tax upon date-palms was increased upon what it was formerly; and the impost on the lands was increased, and the impost of the poll-tax was increased; and the impost upon oil-mills, and fishing, and salt, and articles sold in the markets, was increased; and the services in making

* Previously the greatest partiality had been shown by the heads of the villages in the selection of the men who should be sent to supply the demands of the government.

† The market towns.

‡ The new title of the viceroy, for which he paid to the Porte an enormous sum. It is a Persian word, and was originally used as a title of Deity, but latterly applied to majesty. On the strength of it, the newspapers speak of H. R. H., and some of the sovereign of Egypt, but the connection of dependence upon the Porte still subsists—indeed the chief difference is the name itself.

‖ *i. e.* The pens of the Scribes were called into requisition.

canals, and embankments, and railroads, and the services at the steam-works of the viceroy, were increased; but with all that the cultivable lands are very much sought after, and though men complain of the multitude of services and demands for money, yet they do not cease to have a comfortable living, and those who are very poor, or in actual want are few. But with regard to the desire for education the children of the farmers are always busy in the employment of their parents, some of them tending the flocks and herds, and some in the service of the sowing; but the people of the Benders desire education in religion and trades."

And the reforms have not been confined to the peasantry and the country districts, but attempts—varying in different reigns in degrees of vigour—but all of them deserving more or less praise—have been made for the last forty years to introduce western arts and even western science. Schools on a very large scale were established by Muhammed Ali, but the main object of their establishment was to provide a supply of educated officers and disciplined men for the army, and thus when the necessity for large forces ceased, by the curtailment of the viceroy's schemes and power in 1827, the schools were allowed almost to die a natural death, and though revived by Sa'eed Pasha, they now exist on a much diminished scale. The institution of hospitals and medical schools, taught by French and Italian professors, was a later work, but has been attended with very considerable success; and although the licentiates in actual practice are looked upon with so much suspicion and dislike as government servants, that the prescription of an English or French layman—little matter who—would be faithfully followed, while the drugs of the government doctor would be given to the dust, yet this feeling must in time disappear as greater accomplishment and experience on the part of the doctors, and increased familiarity on the side of the people give confidence to both. Again, the system of sending young men to France and Britain to be there educated in the science and art of particular professions has been tried for many years, but with very questionable results—the young men returning from the gaiety and dissipation of the French capital, or with English notions of social and home life, being in no good state to

settle down to the old ways of their fathers, while the want of judgment in the selection of the trades to which they were appointed, or the most ordinary consideration in setting a man to the profession for which he had been trained, was of itself sufficient to deprive the system of any good, which, notwithstanding the drawbacks just mentioned, it may have possessed. The process is still going on, but on a much diminished scale. And still another sphere in which the government has yielded to western influence, and shown a desire to improve its subjects, has been the establishment of a printing-press under its own auspices. Books in considerable numbers have been issued in Arabic, Turkish, and Persian, of which the most part has consisted of works of military and medical science, standard classics of Arabic literature, such as "The Thousand and one Nights," large dictionaries of the language, and although there have been a few historical works from original MSS., or as translations from the French, History of Charles XII, Charles V, &c.,—yet whether from the character of the books, their high prices, or the deep-rooted prejudice of the Muslim to anything having even the appearance of Christianity, the products of the press have not found their way to any great extent among the people; and a healthy popular literature which shall take the place of the silly, morbid, licentious, filthy stuff at present current, is yet much desiderated.

All these things, together with the actual contact with Europeans, which has so much increased in these twenty years —although they may not have produced all the fruit which might have been desired, have not been without their influence, as now and again comes out in individual cases. Even ten or twelve years ago conversation with a Christian, other than that involved in actual trading, would have been universally regarded as it was by the bigot mentioned in a previous page; but now there are found sheykhs who not only do not refuse to have intercourse with "Infidels," but will even engage in discussion upon the doctrines of Christianity. During the writer's residence in the country, at least one such instance came under his own observation, in which a sheykh, noted for his controversial proclivities, entered into a discussion on their favourite objection—the doctrine of the Trinity—with one of the Ame-

rican missionaries, and although he fought entirely from the side of logic and reason, and fought too more for the sake of fighting, or perhaps of victory, yet the occasion was notable for the patience and attention with which the large audience, who had gradually assembled, listened to the Christian advocate's earnest and forcible exposition of the aspect in which this mystery comes home to the human heart—"God in Christ reconciling the world to himself." The eyes of not a few have been opened to the absurdity and falsity of their own religion, but rather than receive anything at the hands of Christians, or swayed, it may be, by French reading or French intercourse, they settle down into a Voltairean ridicule of all religion, while others again intellectually convinced, and even to some extent spiritually impressed, are kept within the pale of Islam by the barriers which it presents to their egress, and which their feeble resolution is unable to break down. And the obstacles, political and social, are really formidable. To become a Christian is to put off the allegiance of the Sultan and the Prophet, and death is the only punishment for such treason. Much has indeed been said in these days of the liberality of the modern Turkish rulers; His Majesty the Sultan is quoted as having declared his intention of protecting not only Christians, but even Christianity; and the famous *Hátti Hammayún* has often been instanced in proof of the sincerity of these and such professions. In point of fact, however, little change has taken place. The firman so much talked of, brings no increase of freedom to the Muslim—its object being only to give the protection of law to Christians, or to those who being already Christians turn from one sect to another; and the readiness with which the Egyptian government lent its countenance and aid last year to the persecuting measures of the Coptic Patriarch, is plain enough evidence that the old aversion to Christianity is unchanged, and even indicates the existence of apprehensions as to its progress. The rulers are as sensible now as ever they were, that their only hope on the one hand, of retaining power, is by conserving all the old religious fences; and on the other, of saving the religion, is by keeping it bound up in the state. They know that were education made as broad and general as Western ideas would dictate, or perfect freedom of

conscience and religious action granted to those thus educated, the result would soon appear in the thinned ranks of Islam. But though the rulers yet "set themselves against the Lord and his Anointed," hope whispers that the end has begun. For more than twenty years a large amount of intellectual vigour and liberality has been manifested by the Muslims of India, and every year is bringing intelligence of the greater spread and study of the Bible amongst them—the perusal of "the Holy Books" of the Christians being now not only permitted but even inculcated as a duty laid upon every good Mussulman by his own prophet—Muhammed. The publication of such works as are constantly appearing in India from the pens of both Christian and Muslim writers on the subject of Christianity is scarcely yet possible under a purely Muslim rule, but the time of such possibility, and of greater things than these, is surely not far distant.

Meanwhile there is abundant room for evangelistic effort amongst the inhabitants who already profess the name of Christ. In 1847, Dr. Wilson of Bombay, wrote of the western Mohammedans—"The native Christianity of the lands in which they dwell, as exhibited by the Greek and Roman churches, presents itself to their view as essentially polytheistic and idolatrous; and it is consequently an object of their contempt and abhorrence. The Europeans sojourning among them are in general viewed by them as having no religion of any kind. They see neither the practice nor persuasion of a living Christianity."* How sadly true this is even of Egypt and of the Coptic and other so-called Christian churches within its borders!

* Lands of the Bible, vol. ii. p. 704.

Art. IV.—*Antiquity of Man.*

This question has been discussed chiefly by

1. The Linguists, from the number of languages:
2. The Ethnologists, from the forms of ancient skulls:
3. The Geologists, from the position of human fossils:
4. The Archæologists, from the relics of non-historic races:
5. The Sociologists, from the statistics of population:
6. The Egyptologists, from the existing monuments of Egypt.

A mere statement of the argument on either side, with an illustrative fact under each head, is all that can be attempted in the limits of this article.

1. The argument from language will not bear logical analysis. It is thus stated by Mr. Crawford, before the British Association, 1861:—"Language was not innate, but adventitious. Infants were without language, and those born deaf were always dumb, for without the sense of hearing there would be no language at all. Among the unquestionable proofs that language was not innate, was the prodigious number of languages which existed, some being of a very simple, others of a very complex character. If additional evidence were wanted that language was an adventitious acquirement, it was found in this, that a whole nation might lose its original tongue, and in its stead adopt any foreign one. The language which had been the vernacular of the Jews for three thousand years, had ceased to be so for two thousand years, and the descendants of those who spake it were now speaking an infinity of foreign languages, European and Asiatic." "It necessarily followed from this argument, that when man first appeared on the earth he was destitute of language, and each separate tribe of men framed a separate one; hence the multitude of tongues. That the framers were arrant savages was proved by the fact that the rudest tribes ever discovered had already completed the task of forming a perfect language. The languages spoken by the grovelling savages of Australia were so, and were even more artificial and complex in structure than those of many people more advanced. The first rudi-

personal influence and active support. These go hand in hand. These it must have. They are all needful and constitute the human agency for the advancement of Christ's kingdom. With these we only have to do. God will take care of his part of the work. Ours must be looked after, known and discharged. He who enjoined it, expects its performance. The evangelization of the world has not only to be carried on, but completed. Perseverance in it is a proof of fidelity and love. To help forward the cause was the reigning desire of the author in the preparation of the *Manual* and we can not but hope that God will employ it as one of the instruments of bringing our whole church into living, loving union with the great objects of the Board; into more vital connection with its evangelistic efforts; into a fuller knowledge of its wants, and into closer fellowship with all its missions.

Art. III.—*Christian Work in Egypt.*

The Christian Population.

It has been found almost impossible to arrive at accurate statistical information regarding the inhabitants of Egypt, and the various sections into which the non-Moslem part of them is subdivided. That estimate, however, is sufficiently accurate for our purpose, which writes the Copts at 250,000, and assigns 10,000 to all other sects, such as Jews, Syrians, Maronites, Armenians, Greeks, etc. With regard to the latter, there will be an opportunity of giving some particulars respecting their numbers, characteristic features, and present condition, in treating of Alexandria and Cairo, to which they are almost exclusively confined, and the present article may therefore be devoted to a representation of the Coptic population. Here there are, indeed, materials for not one but several articles, and the main difficulty of any writer must be that of selecting those elements which, com-

bined, will give the most accurate idea of a people whose history and present state are as sadly interesting as they are generally unknown. And this ignorance must be the excuse, if any be required, for the introduction of a larger amount of historical matter than may appear to be consistent with the nature and design of these sketches. When men are met with every year who manifest astonishment at learning that the Copts are not Mohammedans—and the blunder is still more common which regards them as belonging to the Greek communion—a brief reference to history may be not only necessary, but acceptable; while it will also put us in a better position for understanding several otherwise surprising features in the character of the church and people.

Early in the era Christianity found its way into Egypt—a tradition, not without some foundation, assigning the first introduction of the Gospel to St. Mark himself—and spread with something of the same rapidity which characterized its progress in other countries. Intercourse with Greece and Rome, and the importation of the Greek philosophy, had prepared the way to some extent by opening men's minds to the absurdities of the Isis worship, and raising within them the desire for something more spiritual and intellectual: although it was not long before the influence of this same preparation was manifested in the peculiar development of the Egyptian theology. In these early days the young plant received a bias which developed in every succeeding century, and although for a while the tree grew and flourished notwithstanding, so that its fruit went forth into all the world, yet the twist was always there, and is even now seen in the withered and stunted trunk which is its modern representative. The philosophising tendency which on the one side found its expression in the poetically beautiful, but aerial and pagan structures of the Gnostics, or on the other was exhibited in the fanciful mysticism of Origen and his followers, is traceable through every succeeding age, while one of the most notable peculiarities—although to Presbyterian readers the peculiarity will not seem so great—is the participation which the whole people

took in the most intricate and erudite controversies. Then, as now, the Egyptian was much more polemical than practical. Difference in theological opinion would make even the members of the same Christian family deadly enemies, and the loyalty of cities very largely depended on the orthodoxy of the court. There was at that time no Press for the ventilation of opposing views, but rhyme offered a means of influence, if possible, still more effectual, and it was no uncommon thing in these early centuries to have such subjects as "The Eternal Sonship," or "The Human Nature of the Saviour," made the themes of popular song. There was, doubtless, a good side to this intellectual activity; and by giving to the world the life and labors of such men as Clement and Origen and Athanasius, not to mention a host of others, the early Egyptian Church founded for its posterity a strong claim of right to the sympathies and assistance of universal Christendom.

Politically the country was under Roman rule, although the number of Greeks who had settled within its borders, and latterly the partition of the Empire into its Western and Eastern subdivisions, left it almost wholly under Greek government. From the first, however, it claimed an ecclesiastical independence, and the patriarch of Alexandria was long a formidable rival of the Roman bishop. The persecutions of the heathen emperors had yielded a long and illustrious martyrology, which commanded the veneration of all who bore the Christian name, and given birth to a system which peopled the deserts and mountains with hermits and recluses, and moulded all subsequent asceticism. A succession of intellectual giants in the Catechetical school, or Patriarchal chair at Alexandria, had given it a preëminence in the theological and ecclesiastical world; and indirectly, through this elevation, made the power of the Egyptian church felt even in the political government of the empire. Moreover, the Nile Valley was the imperial granary; and the support and protection of thousands of monks, powerful and fearless, were always at the patriarch's command, so that altogether it was no mere hyperbole to

say, that "to be bishop of Alexandria was to be bishop of the world."

The power, however, was but short-lived, and the fifth century brought the beginning of the decline. Controversies on the speculations of Origen and his system of Biblical interpretation gave way to discussions on the Divine nature of our Lord, while they in turn were succeeded by disputes on the connection between the Divine nature of the Word and the human nature of the Son of Mary, with the mutual relations between the two. Of these last, one of the chief phases, which ended in the establishment of a heresy still prevalent, and of a schism ecclesiastical and political which, if it has not caused, has for centuries intensely heightened, the sufferings of its votaries, began with the preaching of an aged monk, named Eutyches, who taught that in Christ there was not merely one person, but also one nature only, which nature was neither human nor divine, but compounded of both. Excommunicated at Constantinople, he found an advocate and protector in the occupant of the Alexandrian see—Dioscuros by name—a man ignorant as he was immoral, and reckless as he was tyrannical. Founding upon an expression falsely attributed to his predecessor Cyril—whose word in Egypt was law—to the effect that "we must not imagine two natures, but one incarnate nature of God the Word," he vindicated the monk and accused the excommunicator, the Patriarch of Constantinople, of heresy.

And so the strife began. Council after council was called, and though, in 451, the monk and his patriarchal advocate were both deposed, and the orthodox faith established in the form in which it still exists, the controversy did not cease. In Egypt, especially, it raged with increased bitterness, the people declaring that no other patriarch should rule in Alexandria so long as Dioscuros lived. The Greeks of the country, in whose hands lay most of the military and administrative power, alone remained orthodox, and supported their bishops and new patriarch against the heretics raised to these offices by the incensed Egyptians; and from this time till the eighteenth century the pitiful spectacle is presented of two rival churches, originally

of the same faith, now separated by a barrier as irrefragable as that which divides the castes of India, hating each other with a perfect hatred, and, whenever possible, each using every means for the other's extermination. And the political connection made the breach all the deeper. The Greeks, called Melchites, or royalists (from *Melek*, a king), on account of their court connection, were the rulers; the Egyptians, called *Jacobites*, by way of distinction, from the name of one of their most zealous leaders, were the subjects and taxpayers, and it is not difficult to see how the acerbities and injustice incident to these relations would deepen the hatred excited by ecclesiastical antagonism. Thus, when the dominant party had recourse to open violence for the suppression of the heresy, and when we read of such acts of tyranny as the deposition of dissenting priests and bishops, incarcerations, exiles, confiscations of property, the shutting of churches, the pillage of monasteries, murders and massacres, we cease to wonder at the desire of the people for a change of masters, which induced them even willingly to exchange the rule of the Crescent for what had proved the oppression of the Cross. The hope of improvement was a monstrous delusion, as experience had proved, but at the time almost anything would have been accepted for a change.

And for a number of years the hope was largely realized. The Mohammedan general, Amrou, in return for the submission of the Jacobites, stipulated to them by special treaty that they should enjoy religious liberty and personal security, that the rights of property would be preserved inviolate and justice be strictly and impartially administered, and that the taxation should be reduced to a fixed and regularly levied sum; and so long as he remained in Egypt the conditions of the treaty were carefully observed. The rest and prosperity which were the consequence, so far as the Egyptians were concerned, could not long continue, for the simple reason that such good faith on the part of the Moslems could not last. According to the Koran, promises to infidels are not binding on the believer, and so, when Amrou left the country it immediately became the scene of

exactions and outrages, which have continued with very little interruption, varying only in intensity, down to the beginning of the present century. Taxes were increased at pleasure, special fines were imposed at will on those suspected of possessing wealth, and payment of both the one and the other was enforced by torture, or their refusal punished by death. Stories are told of a patriarch having been ordered to pay a certain large sum, and, on his pleading inability, being tortured by the application of fire to the soles of his feet till his flock actually collected a portion of the fine; while another is said to have been sent on a pilgrimage round the churches to raise by begging the sum demanded. And, even so late as the end of the last century and the beginning of the present, Christians were subjected to all manner of disgrace and outrage. Marked out from the rest of the community by a special dress and turban of black, forbidden to ride on anything better than an ass, or even on that with a saddle, excluded from all but a few offices, looked upon by every one as a legitimate subject for rapacity and plunder, liable for the smallest offence, whether of thoughtlessness or intent, to be heavily fined or even executed, the people lived in a reign of perpetual terrorism, for which their past history gave too much foundation. Resistance was in a few instances made, and retaliation was sometimes attempted, but massacres and increased burdens were their only result.

And, saddest fact of all, the churches and the people were too often the cause of their own suffering and misery. In the temporary quiet resulting from the unusual humanity of the Emir for the time, dissensions would break out anew, and the still contending factions of the Melchites and Jacobites would revive their disputes with all the virulence of the early struggle. On the other hand, if the ruler was rapacious and tyrannical, the two sects would vie with each other in their attempts to secure the court favor, the amount of the bribes being the measure of the protection. Simony, to an incredible extent, was one of the consequences; the financial pressure put on the Patriarchate rendering necessary the sale of the inferior offices for as much as they

would bring, and thus, an amount of ignorance truly deplorable characterized all classes of church officials. And, when at length the Jacobites got it all their own way, by the gradual decay, and final extinction of the Melchite party, the hierarchy seems to have settled down into a state of apathy and indifference as regards their ecclesiastical functions or spiritual duties, and of self-protection and enjoyment so far as they were individually concerned. And the people were not more free from blame. Almost universally employed as stewards, accountants and scribes, by rulers who were either too proud to learn, or to take up their attention with, such things, they had unbounded opportunities of enriching themselves at their masters' expense; and as they always looked upon the land as their own, and consequently the moneys which passed through their hands as in truth their property, very little casuistry was needed to make them use their opportunities to the utmost. The wealth thus amassed was spent in ways little sanctioned by their religion:

"The Mussulmans were shocked to meet a Christian official in the streets, mounted on a superb charger gorgeously arrayed, and followed by a numerous retinue of Moslem attendants. A crowd of petitioners entreated his favor, or deprecated his anger; some were even seen kissing his feet. 'What wonder,' exclaimed an indignant Emir, 'that our arms are unsuccessful against the Tartars when the most sacred laws are thus violated in our capital?' Such complaints always had their effect. The Mahommedans grew incensed. The laws of Omar were appealed to. The blue turban and the ass were rigorously insisted upon, and all Christians were stripped of their offices. It was well if their churches were not closed or pulled down." *

On another occasion, continues the same writer:

"The Jacobites outraged all decency by excess in wine and the possession of female Mussulman slaves. The Mohammedans were at once scandalized and corrupted by their evil example. The splendor of their religious rites, and the wealth of their churches, aggravated complaints; fifty thousand acres of land were found to be in the hands of the church. The Emirs enforced the ancient laws with additional disabilities. It was made unlawful for any Christian to build or repair a church, monastery or cell, to teach his children the Koran, or prevent their being taught it by Mussulmans, to refuse a Mohammedan shelter in any church or monastery for three nights, to use the

* "Egypt from Alexander to Bonaparte," by the Rev. Geo. Trevor (London Tract Society), to which the reader is referred for a succinct and readable sketch of Egyptian history during the period designated by the title.

Arabic character in deeds, to possess a Mohammedan slave, to bury the dead with a public procession, to ride on horses, to use a saddle, or to wear the same garments as Mussulmans. Their worship was said in a low voice, and no *hagiosidera*, or clappers, to be sounded."

With the accession to the Pashalic of Mohammed Ali, at the beginning of the present century, a new era in Egyptian history opened, and with it a new epoch in the experience of the Christian inhabitants. Gradually the odious distinctions in dress and public customs were allowed to die out, and the disabilities of the Christians for public offices were decisively abolished by the elevation of several Copts to positions of importance and responsibility in the government. The sight of a Christian on horseback was no longer a cause or the excuse for the infliction of arbitrary penalties, and a Moslem, who made a similar complaint to that mentioned in the first of the preceeding extracts, remarking that it was unseemly for a Christian infidel to be so far elevated above a believer who might be on foot, was coolly answered by Ibrahim Pasha: "Why, then, get you upon a camel!" And under Sa'eed Pasha a Christian was appointed Governor of the Egyptian Soodan. The improvements introduced by Mohammed Ali, have continued since, and now there is very little difference in point of political rights or enjoyments between the Moslem and Christian subjects. The taxes are the same for both, the same secular employments are possible to both, and so much has the external distinction died away that even a native can not, in many instances, tell from appearance the religion of the man he meets. And though it may still be true, as it was in the days when Mr. Lane wrote his *Modern Egyptians*, that some will not allow themselves to be mistaken for Moslems, yet there are many most excellent and respectable Copts whose dress gives no indication of their Christianity; and even the ink-horn in the girdle is by no means the unfailing distinctive badge of the Christian which it was twenty years ago, Moslem scribes being found in many of the Divans, both public and private, while, on the other hand, Copts are now found engaged in general merchandize to an extent not known for centuries.

All these ameliorations did not come a moment too soon, if anything was to be left of the once flourishing Egyptians. From the departure of Amrou in the seventh century, down to the last of the Mamlooks, every new outbreak of tyranny on the part of the rulers, or of fanaticism on the side of the people, was attended by defections from Christianity; and as positive encouragements were not wanting, in addition to the relief from the suffering, which steadfastness to their religious professions entailed, the number of apostates received accession from all ranks. The monks, who at one time had to submit to their right hands being branded or manacled, and to pay an annual tribute, went over in large numbers to Islam, so that the swarms of hermits and recluses which peopled the mountains and the deserts are now represented by a pitiful handful. And the six or seven million Christians who filled the land in the time of Origen and Athanasius, had at the beginning of the century dwindled down to less than two hundred thousand; a century or two longer of such history and these would have followed their fathers, the Copt would have lost his identity in that of the Modern Egyptian, the cross would have been displaced by the crescent.

And now, in addition to making us understand a decrease so great and rapid, the preceeding sketch, hurried and imperfect though it be, prepares us for some of the leading characteristics of the modern Copts. For instance, they are much more ignorant than the Moslems, from the difficulties under which their schools labored, it being a fact that a few years ago the only Coptic schools of any worth were confined to Cairo. At the same time they are sharp and cunning, the dissimulation caused by long depression quickening the mental faculties generally, and thus making them excel as scribes, accountants, surveyors, and even as architects and workers in precious metals. The victims of rapacity themselves, they are not slow in practicing the same thing when opportunity offers, and though it is possible to make individuals trustworthy by upright dealing and generous treatment, the honesty of the people in general is by no means to be depended upon. They are servile to a

degree, and obsequiousness itself in the presence of superiors, though at the time their heart may be black with hatred, or their mind full of evil wishes. They will rarely say "No" to any request, and while they may have left an affirmative to be inferred from their silence or their speech, they will have no hesitation in acting as if they had given an unmistakable negative. Bigoted to a degree they cling with saddening steadfastness to the traditions of the church, believing the most childish and ridiculously absurd legends of their numerous saints, and scarcely even knowing, much less understanding, the distinctive doctrine of their faith. It is possible to talk with even the more intelligent on the subject of the Person of Christ, and even to obtain from them a willing assent to the Protestant doctrine, yet, on the unguarded use of any of the terms which have become technical in the controversy, they are up in arms at once, and will denounce as "damnable heresy" the propositions to which they had but a little ago professed their agreement. As a rule, they have little spirit, and though some have acted nobly in assertion and defence of their convictions, yet large numbers of them, though convinced of the hollowness of their own church, and willing to receive instruction at the hands of missionaries, are restrained by the threatenings of their hierarchs, the fulminations of an episcopal, and more of a patriarchal bull—being sufficient to set them all trembling like a herd of cows in a thunder-storm.

In many things they are not to be distinguished from their Moslem fellow-countrymen. As has already been noted, the old distinctions in dress have disappeared, and in the customs of the street and the family, of joy and of sorrow, the difference between the two people is very small indeed. The relation of the sexes is as pitifully degrading in the one as in the other. Marriage with both is simply a ceremony which celebrates the consummation of a commercial transaction, in which the treating parties are the female friends of the bridegroom and bride, who, as a rule, never see each other until after the tie is formed, and then the difference of age between the two is generally such as to preclude

anything like community of tastes or feeling. The families are raised after the same principles, which condemn the children to the exclusive society and training of the harem until they reach a certain age, and then separate them for good from their female relatives. In point of personal habits the Copts are certainly more uncleanly than the Moslems, whose religion has the one virtue of making cleanliness a very essential part of godliness; while in respect to temperance the latter have a tremendous superiority. As we have seen, the Moslem never drinks spirituous liquors, indeed dare not, if he has any respect for his religion; but as for the Copt it might almost be said that in his spare hours he rarely does anything else. In some parts of the country it is even the custom for a man on going to spend an hour in the evening with his friend to take his bottle in his pocket; and the practice of tippling is almost as common among the women as the men. Indeed, to be a Copt and not a drinker of arrak* is something of a prodigy. Priests, bishops, patriarchs too, are all guilty of the same vice, and even the church and hours of prayer are not free from its pollution. The service is long, the language is unintelligible, the officiating priests far from solemn in their demeanor, and the congregation have been known in many cases to relieve the weariness thus produced by such a free indulgence in liquor as to make more than one inebriate before their separation. The nations of the West should, perhaps, be the last to throw the stone at any people for intemperance; but however lightly the vice may be regarded among us, the contempt and disrespect which it brings upon the name of Christ and his religion in the land of Islam is scarcely conceivable. With the Mohammedan, Christianity and drunkenness are essentially connected, and the disgust which the one produces is, by an easy process, transferred without modification to the other.

With these two exceptions, however—those, viz., of filth-

* The national liquor of Egypt. Distilled from the grape, or among the poor, from the date, it is as strong as whisky, which it resembles in appearance, although the commoner qualities approach nearer to turpentine than anything else.

iness and intemperance—the resemblance between the two races is much greater than a casual acquaintance with the two peoples would suggest. And as their social customs, so also their education and religious life, seem to be regulated by the same principles. "The more I study," says Dr. Lansing, of Cairo,† "practically and in their modern developments, the two religions, the more I see that they stand on common grounds and acknowledge common principles, and consequently respect one another's superstitions; and the true reason of the bitter enmity between them is party spirit." This is the verdict of one well qualified to judge, and a true yoke-fellow of the Doctor,—the Rev. Mr. Hogg, of Osiout—in an interesting, but yet unpublished, historical sketch of the American Mission in Egypt, corroborates and expands the statement:

"The faith of each" [Moslem and Copt], says Mr. Hogg, "is a mere traditional belief. Their religious life in common is made up of a round of formal outward acts of devotion, prayer, fasting, the frequent ejaculation of pious expressions, alms-giving, pilgrimage to holy places, vows to saints, etc., exercises which are supposed by both alike to secure the favor of God, though they may have no sanctifying effect upon the heart and life of him who performs them.

"The Moslems deny Christ's divinity. The Copts assume the position that the two natures of Christ are in reality but one, the human being absorbed in the divine, thus virtually denying his true humanity. 'With whom does Christ intercede?' the writer was once asked by the present Patriarch of the Coptic sect—'with God?' 'How can that be,' he added, 'seeing that he himself is God.

"The Moslems ignore the necessity of a divine atonement for sin. The Copts are ignorant of the true nature of the Christian atonement. Repentance and good works, i. e., formal acts of devotion prescribed by the priests, are as much trusted in by the latter as by the former. The sacraments of the church and the good offices of priestly and saintly intercessors make up for their lack of service.

"The education imparted in the public schools, where these exist, is adapted to this state of things, and calculated to prolong it. The instruction given is wholly religious in the Coptic and Moslem sense of the term. A boy has finished his education when he is able to recite from memory [though he be unable to read correctly an entire sentence] such chapters of the Koran (if he is a Moslem) or (if he is a Copt) such of the Psalms of David as are chiefly used in the private and public devotions of his sect. The teacher is generally blind."

† In his "Egypt's Princes," p. 208.

The number of points in this quotation suggestive of interesting details, is, at the end of an article, exceedingly tantalizing; still the story could not in any case be exhausted in one telling, and therefore for the present a few explanatory statements must suffice. In regard to the religious life of the Copts perhaps the most prominent point is their fasting. Out of the 365 days no fewer than 192 as a minimum, or 212 as a maximum, are consecrated to this religious ordinance; although there is this great difference between the Moslem and Coptic feasts that while the former consists of a rigid abstinence during the entire day from all food, drink, and even tobacco, the latter is a mere change from a general to a restricted diet in which fish and vegetables prevail. For the Coptic peasantry, indeed, fast or no fast makes little difference. "The ejaculation of pious expressions" is a universal characteristic, and one of most striking to a Western ear. Every other sentence is so spiced, and the smallest break in the conversation is filled by "The Lord keep us," or "The Lord preserve you," from an inferior or visitor. If one of the company have been absent, "You have made us desolate," that is by your absence, with its correlative answer: "May the Lord not make us desolate from you," with other similar expressions, are tossed back and forward every few minutes. A favor, no matter how small, is acknowledged by "The Lord bless you," "The Lord increase your good," "Our Lord lengthen your age." Sickness elicits—"May the Lord cure him,"—health draws forth no end of the universal *al hamdu l'illah*—"The praise be to God." But not in blessing only do this people excel—they are no less proficient in cursing. From children of the most tender years,—"God curse your father," "The Lord ruin the house of your father," may constantly be heard, and the practice thus early begun goes on increasing with years, till the man attains a fluency and variety of imprecations something appalling. And for much of this, as for many of their other vices the clergy and religious books are in a large measure responsible. Mohammed is quite an adept in cursing, and the modern hierarchs of the Coptic church are not far behind him in the fluency and intensity of their

public imprecations. On every trivial occasion the ears of the Coptic congregations are indulged with the *haram*, or "curse" of some insensate bishop, or the patriarch himself, in which the punishments of heaven and the tortures of hell are lavished forth with unsparing hand. In regard to pilgrimages, the Copt thinks it as much bounden duty for him to go once in his life to Jerusalem, to witness the horrible mockery of the heavenly fire, which every Easter Saturday issues from the reputed sepulchre of our Lord, as the Moslem does to make the *hadj*, or pilgrimage to Mecca. By both, the journey is regarded as possessing astonishing efficacy in the covering of sins, and sins future no less than past.

In point of doctrine, the church hold in words the doctrine laid down by Eutyches, defended by Dioscuros and preached by the travelling monk, Jacob Baradeus, who gave the sect their distinctive name of Jacobites: Christ has only one nature—the human absorbed in the divine. He is therefore God, and Mary is the mother of God. In both of these points the people in general are touchy in the extreme, and the smallest aspersion cast upon "the blessed virgin," or any attempt to assert her equality with sinners, is sure at once to close all intercourse. The saints hold a position as supreme as in the Roman Catholic church, there being one, in some cases more, for every day in the year, and the pictures of the chief—not adorning, for usually they are miserable daubs—covering the walls of the churches. Some districts have selected one in particular to perform the needed intercession and to receive in turn the burden of their praises and the honor of being sworn by. In the north the Lady Damianah is the favorite, while in Upper Egypt, Mar Girgis—St George—shares the honor of divinity with God and Christ. "By Ullah and Mar Girgis" is the favorite oath, and in the reading and the knowledge of the people the latter occupies a much more prominent position than the former. The stories of his doings in earth and heaven form a large part of the popular literature, being, "The Arabian Nights Entertainments" of the Christian, and, so far as I have been able to judge, the

one work is about as profitable as the other. Those who know anything of the Moslem work in the Arabic will thus have some idea of the literary food of the Christian.*

With regard to the system of education, the last point of resemblance noted in the above extract, it may be added that the only Coptic schools of any consequence are those in Cairo and Osiout,—the latter opened only within the last three years. Taught very much on the Frank system, by teachers who have been trained for the most part by Franks, they devote almost exclusive attention to the Frank languages—Italian, French, and English, and when this exception has been made the statement of Mr. Hogg is literally correct. Those who do not study languages get up a few Psalms and parts of the gospels in the rhyming way characteristic of the country, and as for anything like moral or religious instruction, that is never thought of. Perhaps they think that the priests' work. The priests, however, have quite a different opinion. Gossip and arrak are much more pleasant than the labor of instruction, and begging an easier method of procuring supplies than working for them. In point of fact the priesthood comprises

* Some conception may be formed of the light in which the saints are regarded by the Coptic Church, from the short Memoir read in the churches "on the feast days of the great witness, Mar Girgis." This document opens with giving glory and thanks to God, in unexceptionable terms, for the gift of His only Son, of churches, and of pastors; and then proceeds to the hero of the day, who is characterized as "The star of the witnesses and the head of the just,—the chosen prince, the brave, the elect,—the bright and illustrious morning star, the offerer of testimony, St. George." Then he is more particularly described: "This is he who loved the host of heaven more than the province of Palestine—this is he who remained in punishment the space of seven years—this is the greatest of our race who finished his contest in the name of our Lord." In speaking of his miracles it says: "This is he by whose prayers chairs budded and blossomed . . . . This is he by whose prayers in the house of the widow the dry wood budded and gave fruit, and from being moth-eaten became a tree and rose on high!" He was slain three times and the fourth time was taken into "the kingdom." Christ is introduced, announcing his election as a second Paul, and declaring that though among all the sons of women John the Baptist was the most excellent, yet "after him, O George, my beloved, thou shalt be second." Then the document, like the chorus of a Greek play, breaks out into praise of the saint, challenging the world to produce his like for patience, endurance, and won-

some of the worst specimens of the modern Egyptian. Too lazy to work, they, in many cases, take to the church as a means of escape from the goverment levies for the army or public works; while in many others they aspire to the priesthood simply because their fathers have been in office. And although the canons of the church prescribe certain acquirements as absolutely necessary to acceptance as priests, the practice of years has limited the qualification to the payment of the inevitable baksheesh. The price is not fixed but varied according to the character and position of the ordaining bishop. Three or four Napoleons—twelve or sixteen dollars—is in general sufficient, although last year I knew of a case in which fifteen (sixty dollars) were paid, but then the ordainer in that case was "his holiness, the Patriarch!" Actually, this is all that is required. Though the applicant be as ignorant as a savage, no matter. He has paid his money and all that he need know can be acquired afterwards. Accordingly, after his ordination the neophyte sets to work under the guidance of one who has gone the way before him, to acquire by rote the principal prayers, and to learn the various processes which make up the administration of the sacrament. And though this does not apply with absolute universality, yet it is an acknowledged fact that all of the Coptic clergy, from the lowest to the

drous power. His might extends through all creation and is potent even "to the atoning for sins and faults." And his beneficence is no less:—

> If you seek him in the deep seas he will deliver you,
> Or in the drowning floods he will save you,
> Or in the deserts of desolation he will help you,
> Or in the fearful places he will strengthen you,
> Or in the dreadful way he will take you by the hand,
> Or in the darkness he will hasten to your assistance—
> By his help succouring the praying
> And with good rewarding those who seek his intercession,
> Hearing the voices of his votaries and helping those who make him their refuge.

And then the paper concludes with a general prayer that "the Lord may help us all by his (the saint's) intercession and protect by his aid the body of the faithful."

And all this the people believe more firmly than the gospel.

Did English reader ever dream that St. George, the patron saint of his country, was so omnipotent?

highest, who have anything like a knowledge of the gospel and its teachings, much more of theological science, may be counted upon the fingers.*

There is little necessity in the mean time to give any details of the system of church government, or the classes of the clergy. Speaking generally, the government is an episcopal despotism of the most absolute sort. The head and only ruler is the Patriarch, next comes the Metropolitan of Abyssinia—the nominee of the first—then twelve bishops, then arch priests, next an indefinite number of priests and deacons. All the superior clergy are celibates, being chosen exclusively from the ranks of the monks. The parish priest must, before ordination, be the husband of one wife, although there is a class of itinerating priests upon whom the necessity of marriage is not laid. The monks live in monasteries, of which there are now only seven, and after a novitiate of considerable length are received into the order to spend the rest of their days in an animal sort of life, cultivating the ground, providing food, and saying prayers, seldom or ever studying, or attempting to find enlightenment, intellectual or other. A few years ago this was their universal state; now, however, more or less of intelligence and knowledge is to be found in the cloister. The bishops have all originally been monks, and the Patriarch is almost exclusively chosen from the denizens of a particular monastery. He may be the nominee of his predecessor, but more commonly he is chosen by ballot by the bishops, from a list submitted by the abbot of the monastery. The farce of "*nolo episcopari*" is gone through in his case, some authors stating that he used to be brought in irons to the Patriarchal chair, and others declaring that the ceremony was limited to the sending of a government detachment of soldiers to demand the Patriarch elect. For it must be remembered that the elec-

* And so also with regard to the national language, the Coptic. Though it is the language of the sacred books and of the public prayers, there is said to be not a single man in all Egypt who knows it either grammatically or colloquially. A few may be found who can give you some Coptic words, and many who can repeat screeds of Psalms or prayers in Coptic, but in both cases any knowledge of the meaning is gathered from the Arabic translation and is always of the vaguest kind.

tion is not valid until it receives the sanction of the Moslem ruler. His power as Patriarch is almost unlimited, extending, through the connivance of the government, even to life and death, and yet he need not be any more intelligent or gifted than the generality of the class from which he is taken; and were the present dignitary to be taken as a model, and either Moslem spectator or Coptic subject employed as artist, the modern successor of St. Mark would make a picture saddening by its repulsiveness. Said to have been of a kindly good-nature before his election, his chief characteristic now is bigotry and avarice. Knowing little or nothing of the gospel, he would move heaven and earth for the extermination of those who would seek to proclaim it, and has not hesitated to order the burning of the Holy Scriptures. Reckless in the use of his power, he is unscrupulous in the means he employs, and he is prolific in curses as he is destitute of spiritual enlightenment. Of course, moving as I did in Christian society and missionary circles, the worst side of his character always came out, and I understood from those still belonging to his pale, that to his friends he is kindly and indulgent. Still, all admit his ignorance and his love of lucre, and the exercise of his favor is often itself condemnatory of his ecclesiastical probity. A man of wealth or position, for instance, has no difficulty in procuring an indulgence from the observance of the numerous fasts of the church calendar.

What now does the reader think of this so-called Christian church? Were a Coptic Jeremiah to write of it, would he not pray that his head were waters and his eyes a fountain of tears, that he might weep day and night for the worse than slain of the daughter of his people? Were an English Carlyle to be the narrator, would he not proclaim it a lie, and therefore to be swept unceremoniously from the face of God's fair universe? Neither a Jeremiah nor a Carlyle is here, but the prayer of an American missionary will obtrude itself, that the whole of this priesthood—from top to bottom—were instantaneously prepared for heaven, and then as rapidly transferred to the realms above; although in the case of the first part of the petition being granted, a

Scotsman would say, that, so improved, they might profitably be left for a while on earth. But with all seriousness, the removal of the present hierarchy is almost indispensable to the progress of evangelistic enlightenment and to consequent restoration of this mummied church. Indifferent, or preoccupied at first, they are now the immoveable opponents of every Christian effort, and by means of excommunications and curses, and the pressure of social influences, so work upon the fears of the people, that, though anxious for instruction and desirous of improvement, they hang back and cling to the ways of their fathers, taking refuge in the plea of the old Gothic king. Standing in the water, and in the act of receiving baptism, the old warrior inquired of the officiating minister where his unbaptized ancestors were, if baptism were necessary for his salvation. "In hell, doubtless" was the unthinking reply; whereupon the giant strode out of the water, exclaiming: "Rather Valhalla with the company of my fathers than heaven without them." So with many of the Copts. What did for their fathers may surely do for them, and so forth. No, the hope of the Coptic church must be in the rising generation; and for the accomplishment of this hope, liberty of teaching is the main thing now wanted. It is granted by the government in name, but practically withheld; and though in some parts of the country schools are open and school machinery in order, the partiality of the ruling powers to Coptic institutions upon the old system render such efforts unavailing. Has not America sufficient influence at the Porte to procure for her mission-schools the same liberty in Egypt which is elsewhere allowed, and for the gospel Christians the same privileges as those enjoy who adhere to the tradition of the Fathers?

ART. IV.—*A Method of Teaching Religion in a College.**

I FIND that it is part of my duty as President of this College to give Biblical Instruction to the students. In seeking to perform this important and to me pleasant work, the first point I have had to determine is, what is the fittest time. It at once occurred to me that the Lord's day was set apart for such a purpose from the other days of the week by the wise Creator who knows our frame; and that on this day we should enjoy more quiet, and might be expected to be better prepared for the exercises than on any other. I have fixed on Sabbath afternoon, and on an hour which does not interfere with the time of public worship in any of our congregations. I ask the students of this College to meet me in the Chapel every Sunday from half past two to half past three.

When we meet we will have devotional exercises, singing, prayer, and the reading of the Word in Greek, or, more frequently, in English; and I will deliver a short paper or lecture, carefully prepared on a Biblical subject, fitted to give instruction in the meaning of the Word, to illustrate its history, its geography, and its doctrine; to furnish evidence of its genuineness and Divine origin, and answer plausible objections to its truthfulness; but especially meant with the Spirit to quicken spiritual life in the soul. I will expect all the students, unless when specially excepted by their parents or guardians on the ground of their receiving religious instruction elsewhere or otherwise, to attend this service, and I must take some unobtrusive and delicate means of ascertaining who attend and who do not, were it only that

* This Article is the introductory lecture of Rev. Dr. McCosh in the Chapel of Princeton College on the next Sabbath after his inauguration as President, designed to give the students an outline of his proposed method of Biblical Instruction. For various and obvious reasons we regard this as of great interest to our readers, although having a different form and structure from what would have been adopted, had it been originally prepared as an article for this Review. At our special and earnest request, Dr. McCosh has kindly consented to its publication here. EDITORS.

of his gift of song. They will find that about half of its contents is new, while the other half is made up of productions collected from the "Lyra Apostolica" and other more scattered sources. Some of the poems date from his youth, others from his maturest years; some are evidently rough drafts, others very finished productions—finished, we mean, according to his type, for he never risked the loss of truth or sentiment in the process of weighing, measuring, or polishing a syllable. The large majority are deeply, tenderly religious, comparing, in purity, sweetness, and scripturalness, with the best of his more familiar works. There are but few poems in the volume which we think will be pronounced a rich addition to our poetical literature, or will be regarded as adding to his fame. Yet there are frequent lines, couplets, and stanzas that will often recur to those who have once read them, affording delight, solace, counsel, or strength, according to their various nature, or the state of him to whose inmost soul the poet so directly and vividly appeals.

From among those here published for the first time, we have specially admired, of the translations from ancient church hymns, "Sing, my tongue, of glorious warfare" (p. 144); the ballad, "Robin Lee" (p. 184); the sonnet, "Spring Flowers" (p. 217); the scriptural hymn, suggested by Mark xvi. 4, "Draw near early as we may" (p. 263); and "Prayers of Saints" (p. 293).

In the brief preface by the compiler, beside a statement of the nature and sources of this collection, there is a felicitous statement of Keble's ideal of poetry, with a loving and appreciative application of these tests to Keble himself. He closes by saying of his volume: "It will help to present even more fully than the other volumes, the very truth—from boyhood to old age, in his home, among his friends, in his parish—of the holy man whose memory the church cherishes, and will surely continue to cherish as one of the most fragrant and precious of her treasures."

Art. III.—*Christian Work in Lower and Middle Egypt.*

In the first article on this subject in these pages an attempt was made to sketch the general features of the land of Egypt with a special reference to their bearing upon the inhabitants; and the inhabitants themselves—in the Moslem section at least—were placed before the reader in some of their prominent social and religious aspects. In the article which followed, the so-called Christian part of the population was similarly dealt with; and had the design, in accordance with which this line of treatment was adopted, been followed, the next subject which should have engaged our attention would have been, an historical sketch of missionary labor in the country prior to the establishment of the agencies now in the field. Circumstances, however, over which the writer had no control, have materially interfered with his plans; and he is forced to pass over that part of his narrative for the present at least. He does so with great reluctance indeed, for although the earlier experiences of the missionary in Egypt are to be found recorded in the Missionary Cyclopædias and other such works, yet there are some things connected with the last abandoned agency—that, viz., of the English Church Missionary Society—which might have been set forth with benefit to all who are interested in the general subject of Missions. Still it may not be impossible to return to the subject in some future number.

In the present paper we purpose adhering to our original character, and confining ourselves still to the narration of things present. We have seen and learned something of the Modern Egyptians; we have now to see what is doing for their enlightenment and the amelioration of their condition. And to do this with as much success as possible, the following order shall be followed:—We shall first give a short summary view of the Evangelistic operations at present being carried on in the land. Then we shall ask the company of the reader on a short visit to the capital of Upper Egypt for the sake of a little closer insight into the religious character of the native Christians, and at the same time, a nearer view of

the daily work of a Mission Establishment. And finally should he not be too fatigued by the time, we would like to introduce him to a native Presbyterian congregation, and specially to one of the most prominent characters in the Mission history of Egypt.

We begin then with a general view of Christian work.

The land of Egypt is divided into three districts: Lower Egypt, or the Delta, of which Alexandria is the chief city; Middle Egypt, of which Cairo is the metropolis, and Upper Egypt, of which Osiout is the capital.

Alexandria, to begin with it as the first town the visitor enters, is scarcely at all an Eastern city. Of its 200,000 inhabitants, one half are European, comprising representatives of every nation in Europe, with additions from almost every other country in the world. In the central part of the city may be counted the flags of every nationality of the West as they float above the various consular residences, and if one has but eyes to see, and ears to discriminate, he may in a few walks round the town and harbor see the men and hear the tongues of some thirty or forty different peoples. Greeks and Italians are the most numerous. There are large numbers of French, many Maltese, and a few English, Scotch, and Irish. Then come Spaniards, and Portuguese, Russians, Poles, and Germans, Swedes and Norwegians. From the backwoods and prairies of America, as from the far East of China and Japan, the motley group is swollen to the number of the hundred thousand, and within the narrow limits of a small city "double double toil and trouble," as incongruous and as venomous a collection as bubbled in the witches' caldron to the weird music of these words. And any one who knows any thing of modern Greeks, Maltese, and Italians will not be surprised to learn that the city is not more conspicuous for the varied character of its people than for its wickedness, immorality, rottenness, and utter godlessness, without even taking into account that the men who find their way thither are generally speaking the worst possible representatives of their countrymen.

For the religious instruction of these masses the means are very limited. In respect to education and educational insti-

tutions there is no lack. Schools there are in galore of all kinds and classes. There are Greek schools, Italian colleges, French seminaries, German gymnasia, schools exclusively for Europeans, others solely for the speakers of Arabic, schools secular, and schools religious, Christian and Moslem—good, bad, and indifferent. In almost all, except of course the Mohammedan places, the great and all prevailing characteristic is the attention given to modern languages. Writing and account-keeping, in short the elements of a commercial education, are also taught in most of the seminaries, while history, geography, and such branches are almost, if not wholly, lost sight of in the haste and thirst for the acquisition of languages.

And not only are there the means of secular education, there is also no want of the accessories of religious worship. The Roman Catholics, the Greek Catholics, the Greek Church, the Armenians, the Copts, all have their churches and chapels in abundance, but unfortunately many churches do not imply a multitude of saints; and religion is indeed as low as can be. No, the people there have no time for such things, cannot be troubled with them, or do not believe in them; and if any attend church they either are, or are regarded as, women and children. Feast days, are of course an exception, but then they are festivals both in and out of the churches, holydays in the double sense. If one wishes to compound for his sins by going to church on such occasions there is a grand pageant to relieve the burden; more commonly he will seek to forget them by making up a gay party to the country or helping out the festivities at home. And it need scarcely be added that the Sabbath is little known as a day of rest, and still less as a day of worship—a statement which applies almost as fully to English and Scottish mercantile houses as to the Continental residents whom the foregoing remarks chiefly regard. Every year, too, seems to be making matters worse. Formerly there were a few houses in the square whose closed doors and covered windows marked the first day of the week, but latterly, and especially since the new Indian postal contract came into force, even this remnant of the old country has passed away, and now clerks and business men seem busier on Sabbath morn-

ings than on any other, taking advantage of the last moment before the departure of the weekly mail for England. Nor are the mail steamers the only ones which leave on that day, merchant steamers also take their departure on the Sabbath if ready, and if not ready they work their hands as busily as if Sabbath was unknown; and worse still, this line of action is reacting on England, and steamers now leave Liverpool for Alexandria every Sabbath morning.

Protestant effort in Alexandria emanates from three special centres. There is the Episcopal Church for the English residents of that communion, the Scottish Presbyterian Church for dissenters, and the American Mission Establishment for all and sundry, but specially the Arabic-speaking population. Then there is an agency of a Swiss mission, and two or three schools for natives, presided over and conducted by Protestants.

The work of the Scottish Presbyterian Church began in 1858, as a branch of the Church of Scotland's Mission to the Jews, but the missionary having been appointed Consular Chaplain, his chief energies have since been given to the dissenting population, and very largely to that portion of it connected with the shipping. From the migratory character of the people, fruits of such labor are very little seen, but there has been, in many respects, considerable encouragement. The town congregation for the most part consists of English Independents and a few Scottish Presbyterians, although their numbers are not what they ought to be. The blight of the city appears to fall on all who enter it, and even the Scotch, with all their home training, seem to care less than many others for religious ordinances.

Last year a handsome church was erected for the congregation, with commodious school-rooms attached, and there is a prospect of a vigorous work, both of a religious and educational character, being now carried on for the reclamation of the many who are living without God and without hope in the world. The missionary, the Rev. Dr. Yule, has wrought indefatigably in these past years, and now that his work is assuming something like definite shape, every one must pray that success may attend his labors.

Passing over the Mission Establishment of the American Church, and taking a run up to Cairo, which can now be done by express train in about four hours, we find ourselves in a purely Eastern city. There are still Europeans to be found, but they are in a marked minority, and almost look out of place. There is one street which has an Italian or French air about it, but all besides is characterized by the Eastern height of the houses, narrowness of the streets, and filth of the roads in which all sorts of characters pass and repass, sometimes with great enough difficulty, as when a string of camels is met loaded with immense trusses of clover or chopped straw on both sides. But we must resist the temptation of dwelling upon the first impressions of the visitor to Cairo, and restrict ourselves to the spiritual aspects of the country. In population Cairo is estimated to be well nigh equal to Glasgow; and of its four hundred thousand inhabitants, the great mass is Mohammedan. The Copts are more numerous here than in any other town, while there are small sections of Greek and Roman Catholics, and the other sects already mentioned, and the remarks made of their co-religionists in Alexandria hold equally good here in Cairo.

Of Protestant establishments there was formerly in Cairo the head-quarters of a mission established by the Church Missionary Society of England, but it ceased to exist several years ago, and the only institution now directly supported by English money is an educational seminary presided over by a lady—Miss Whately, daughter of the late Archbishop of Dublin. Here a boys and girls' school for Moslems and Christians indiscriminately is carried on with great energy, nearly one hundred and fifty of the former, and over fifty of the latter being in daily attendance, while by the distribution of books and other humble labors of one or two lay agents a considerable amount of religious and moral light is disseminated.

But the institution in Egypt which is doing the work of the Gospel on the largest and most thorough-going scale is the American Mission as it is called. Commenced some twelve years ago by the settlement in Cairo of a single missionary, who confined his instructions to those whom he could gather into his own house, it was gradually extended till now it has to a

greater or less extent overspread the whole land. In all the chief towns, such as Alexandria, Cairo, Mansoura, Osiout, missionaries have been stationed, schools have been organized, the gospel preached, and the Scriptures circulated. And not to these towns alone have their labors been confined, but taking them as their bases of operations, the missionaries have extended their work to the whole district of country lying around, while periodically journeys have been undertaken to those outlying parts of the country, otherwise inaccessible, for the sake of preaching and circulating the Word. The progress of the mission has been gradual, but to all appearance it has been sound and sure; and although the fruits that can be shown may be small for the labor expended, yet they have been as great as in any other field, while in many instances there are indications that when they do begin to come the results will be surprisingly abundant. As in reclaiming marshy or boggy land soil has to be cast in, load after load, day after day, week after week, before any progress seems to be made, so in such a land as Egypt the missionary has to labor on, earnestly and faithfully, oftentimes it may be with drooping hopes and aching heart, beaten off, perhaps, for a season by the opposition of enemies or the callousness of friends, yet returning again and again to the charge, working in faith and not walking by sight till it may be he is taken to his rest, and thereby transferred to a stand-point where his labors and their fruits stand out in a different light and truer relations; or perhaps he is startled by some work of revival starting up in places little expected, and sees in a few weeks, or even days, more than repays him for his years of toil. Such has been the actual experience of more than one missionary in Egypt.

The mission as such was established and has been wrought and supported by the United Presbyterian Church of North America, although in more instances than one the liberality of the churches in Scotland and Christians in England, has been laid under contribution for its assistance. At the present time there is a force of eight ordained missionaries stationed at different parts of the country, and associated with them are three female missionaries. In and for the schools which have hitherto formed a prominent part in the mission work, teach-

ers have been trained from the youth of the land, and now there are eighteen male and fifteen female preceptors, many of them accomplished and apt to teach; while proceeding in the same way with regard to the supply of the pulpits the missionaries have been training young men in general and theological education and pastoral duties so that now there are eight native probationers, or preaching assistants. One has even been called, ordained, and settled over a congregation which has been completely organized with its staff of elders and deacons. Another agency, and one which is likely to be abundantly instrumental, is the printing establishment which has been set up in Cairo. In Arabic there is or was only a few years ago absolutely no Christian literature. Previously to this century there was no demand for it; since reading was an accomplishment little cultivated by the Christians. Now however that an educated youth are growing up, it is necessary that books both of an educational and religious character be provided for their perusal; and accordingly the Mission Presbytery has delegated one of its number to give his whole strength to the work of preparing and editing materials for and generally superintending the work of book printing.

As has been said, the schools have all along formed one of the most prominent departments of the Mission work in Egypt. At each of the stations a school for boys and one or more—as in Cairo—for girls were opened at the outset, and while a good, thorough, education in their own language was imparted, and where desired classes formed for Italian, French, or English, the resident missionary has always devoted a certain time every day to religious instruction, while exercising a general superintendence over the whole work of the school. In this way within the last ten years thousands of boys and girls have come into possession of a fair and in many cases a very superior education, and if the number of conversions or additions to church membership has not been so great as might have been hoped for, it cannot be doubted that the foundation has been laid for an immense improvement in the condition of the modern Egyptians. In point of fact the great majority of the clerks in the government offices, rail-

way stations, and telegraph offices have received more or less of their training in these mission schools; and one reason why so little outcome has been shown by the schools in the way of church members is the great inducements offered to well-educated youths to enter these establishments, while again their entrance, involving as it does the breaking of the Sabbath, is an effectual bar to their attending church. There are many other features connected with these schools which, did space permit, might detain us both pleasantly and profitably. The contrast presented by the children, trained to habits of order, attention, and thoughtful study, light hearted all the while and enjoying their attendance upon school no less than the play outside, to their fellows, who are deprived of these privileges, running about, dirty and ill mannered, rude and ignorant, real "city Arabs" in more than name;—the interest with which an English or American stranger on passing the school building listens to the air of Happy Land or the tune of Old Hundred, and his surprise on entering at finding every word unintelligible as if it were Arabic, which indeed it is;—and the immense advancement in liberality of view indicated by the attendance at school of hundreds of native girls both Moslem and Christians—are a few of these points, and there are a host behind. Recurring for a moment to this last—the attendance of the girls—it is only necessary, to show that things *are* advancing in Egypt, to say that a few years ago a mother or father would almost as soon have cast a daughter into the river as permitted her to attend school. If she were pretty or clever she would use her acquisitions of reading and writing for carrying on love intrigues—if stupid or plain, the answer was—"What, my girl—go to school! as well send the donkey there!" and *so* much is this changed that girls of every class are now found in the schools, and not only so but their parents are willing to pay for their education.

With regard to Mission work proper it may be said generally, that there have been five congregations formed with a membership of about a hundred and fifty and an average attendance at worship of double that number; and for more particular reference I may be permitted to quote an extract from a letter written when in the land with reference to the

church at Alexandria. "In the church," the letter proceeds, "service is conducted twice every Sabbath in Arabic, of course according to Presbyterian ritual, to a congregation averaging from thirty to fifty, male and female, and made up for the most part of Syrians, some Armenians, and a few Copts. The membership now numbers twenty-five, the great majority of whom have come over from one or other of the corrupt churches of the East. And small though the numbers be, it may without any fear of contradiction be affirmed that there is more spiritual life and Christian activity in this little community, than in many congregations at home many times as large. A prayer meeting is held twice a week in the houses of certain of the members, who almost all make it a point of conscience to attend, and in the services of which, presided over and guided by the missionary, every one of the attendants, no matter what his station or his learning or ignorance may be, cheerfully, humbly, and earnestly takes part. Nor is their religiousness exhausted in the words of their devotions; the grace of giving to charitable and congregational objects is as conspicuous as their gift of prayer. Certainly though it be quiet and little heard or made of, a good work is here going on, and though the difficulties be great and the discouragements endless in variety and number, one which let us hope to be destined to accomplish great things."

The reader it is hoped will now have some idea of the nature and extent of the work going on for the regeneration of the Egyptian Church—and now we shall pass on to the second division of the subject. Hitherto we have been vibrating between Alexandria and Cairo, in most of the remarks we have been making, although the numbers given include the whole country; but now we shall take advantage of the winter weather to hurry away to the South, with its cloudless sky and rainless atmosphere. It would be too tedious to take the reader all the way by river boat, although if he had the time to spend he would much enjoy its quiet and varied manner of living, with its equally strange and varied scenes. We must forego all that, and by the help of imagination make a single leap from the metropolis Cairo to Osiout the capital of the upper country. Before settling down here, however, there are

one or two things that may be worth saying about the people of this region.

For, in several important features, the Christians of this district differ from their fellow-countrymen in the north—many of them, features of disadvantage, but some of favor, the principle of compensation being here, as elsewhere in the world, pretty clearly manifested. In one respect indeed, the balance is all against them, inasmuch as they have suffered in past ages, and are still, to some extent, liable to suffer peculiarly oppressive treatment at the hands of intermediate officers of the government, such as magistrates, sheikhs, tax-collectors, &c., whose distance from the capital renders them almost irresponsible. The same cause—their inland position—has prevented them from experiencing, at least so soon, the beneficial influences which have followed the influx of European life, although perhaps they have thus lost less than they have gained in having so far escaped the contamination of Frank vices. Again, they may be more ignorant, but they are less sophisticated and more tractable; they will treat a stranger with respect, and give to his story an attentive ear, although the advantage which might thus be experienced by the missionary is somewhat counteracted by the greater fear of ecclesiastical wrath which proceeds from the same simplicity of character. And in these country districts they are much more at the mercy of the priesthood than they are in the larger towns of the north. An Episcopal excommunication presents here almost only the one prospect of exile or death by starvation. Take for instance, the case of a man in a village of which say one-half the inhabitants are Christians. He is excommunicated. His fellow-Christians will have no dealings with him, and the Moslem dealers will only serve him so long as his money lasts. More money he cannot get, for employment is not to be had, being refused by the Christian on the ground of the curse over his head, and by the Moslem, who is not likely to employ an "Infidel" so long as a believer can be had. Even this might be fought against, and fought down by a people of any energy or resource; but when regard is paid to the long centuries in which the Copts have been trodden under the iron heel of the oppressor, it

ceases to be strange, that rather than encounter the sufferings and sacrifice which the opposition of the priesthood would entail, they are contented either to close their eyes to the new light altogether, or compromise the matter by opening to it the one while closing the other to the corruption and errors of their church and clergy.

In the towns, the character of the people is very much the same as that found in the cities of the north. If there is any difference, it is that they are more wedded to the ways and thoughts of the past. The old plea is constantly in their mouths:—"This Protestantism," they say, "what is it but a thing of yesterday? whereas our church goes back to the beginning of time." They are also more under the power of the priests, as they are perhaps more at their mercy. For in the towns the consequences of priestly enmity are quite as dreadful in their eyes as those to which reference has just been made. Not only can the ecclesiastical sword—which perhaps is blunt enough, and in itself sufficiently innocent—be held over their heads, but the temporal arm too can be used to follow up the stroke, and though the connection between the two is scarcely if ever acknowledged—for that would be much too open for Eastern taste—it is not the less close and causal. Indeed, the more the position of the parties is considered, the greater will appear to be the power in the hands of the church over its members. The Copts are all subjects of the government, and wholly at its disposal. And so when one of them displeases his ecclesiastical chiefs in a manner sufficiently heinous, the latter have nothing more nor less to do than submit his name to the government authorities, and the poor man is made to pay the penalty of his transgression on the first opportunity. If he is not actually in the service of the government, his name is sure to be included in the first draft of men for the railway or canal works, or the army; and if a government servant, he is either dismissed on some flimsy pretext, or selected for service so distant or dangerous, that his election is tantamount to banishment, or even death. And in all this they have a ready answer to any complaint that may be made on behalf of the victim by the missionary or his consul: "Why," says the magistrate, "these men are our

servants, and subjects, and who are you, to interfere between us?"

Or, the church may work the government power in yet another way. The scribes, who are certainly the worst class of Copts, trained as they are from their youth in all kinds of deceit and intrigue, overreaching and lying, invariably take the side of the church, and when any case in which a Protestant is concerned, comes before the court in which they officiate, judgment is sure sooner or later to go against him. They have even been known to turn a Mudeer (or Sheriff) from being decidedly favorable to a Protestant plaintiff, right round to indignant denunciation, and by means of forged documents and prepared witnesses, succeeded, if not in obtaining a judgment of acquittal for the Coptic defenders, at least in shelving the case altogether.

They got the magistrate to take the case (as a Scotchman would say) to *avizandum*, and took good care that it never got back!

If, therefore, the provinces of the South offered some advantages to the Christian worker, and in some respects hold out prospects of success, they present also their own difficulties and drawbacks. To be sure there are in the towns men of sufficient position and wealth to command freedom of religious thought and action for themselves, but even they cannot do so without difficulty, and in many cases considerable sacrifice. We must not, however, go further in these general remarks, but shall now ask the reader to settle down for a little while in the capital of the district.

Osiout is decidedly lovely for situation, that is to say, for an Egyptian city. The ground on which it stands is, indeed, as level as the rest of the country, but the site is in the bosom of the Libyan range of hills which here rise to a considerable height, and make a sweep inward toward the river. The houses and streets still bear some traces, in their greater substantiality and openness, of the days when the Mamlooks made the city their retreat, and the suburbs in seed-time and harvest surpass any thing else of the kind in Egypt. The view from the mountain behind, is one of the few to be had in the land. The plain below for miles on either side is

level as a floor; but innocent as it is of hedges or dikes, the color of the different patches, varied yet ever recurring, gives it the appearance of a floor richly and profusely carpeted. Away in the distance stretch the Arabian mountains, the eastern bulwark of the country; near at hand is the town with its fifteen or sixteen minarets, so delicate, plain, and tall as to appear solely intended for so many finger-posts to the clear heaven above, and its houses of dark brown brick, of which the dirt is covered by the distance; here and there a grove of palms, or a pleasure garden; while, as if to complete the picture, the river flows in the mid distance, a mile and a half from the town, in a course as winding as that of the Meander itself. And the desired elements of warmth and life are abundantly afforded by the bright unclouded sun overhead, and the motley groups of busy laborers in the fields beneath.

In another respect the city is peculiar, at least among the towns of Egypt, inasmuch, viz.: as it possesses a thoroughly Oriental "Gate," and there are few things more pleasing to the traveller on his first riding up from the river, than the appearance of the entrance. Unprepared for any thing new he is first gratified by the shade of the tall large trees which line the road for a considerable distance, and then as he enters the wide gateway, and sees on either side what appear to be offices, with stone seats along the wall, and a continual thoroughfare between the various departments, a few Turks being conspicuous by their costlier, Frankish dresses, while the majority are Copts, unmistakable from their lank figures and dark habiliments, the idea gradually takes form in his mind, and probably finds expression: "Surely this is *a gate.*" And if he have occasion often to pass out and in he may see the magistrate seated on a chair in the midst of the court-yard, surrounded by clients of all sorts and sizes, and such other features as forcibly to remind him of "the elders sitting in the gate." But, alas, with what a difference from those days—past or future—when the walls can be said to be salvation and the gates praise.

The town is also notable in an historical point of view. Dating from the days of hoary antiquity when wolves were honored as tutelary deities—as its ancient name Lycopolis suggests—it is noted in church history as the birthplace of

Plotinus, the most eminent representative of Neo-Platonism in the Alexandrian school, in that period when Eastern intellect seems to have made its last bright flicker before its almost final extinction. Alexander, the earliest literary opponent of Manicheism, and Meletius, famous for the schism which he headed, gave Osiout a certain notoriety by having occupied its episcopal chair, while from this town came forth that worthy old veteran, Paphnutius by name, who with many a scar and more than one disabled limb, telling of his sufferings under heathen persecution, rose up in the Council of Nicea, and single handed fought a successful battle against those who would have had celibacy a compulsory yoke upon the priesthood. In these palmy days the see of Osiout was second in extent or importance only to that of Alexandria itself.

Those bright days, however, have long since departed, and it is almost beyond the power of hope itself to expect that they shall ever return. For years the Christian church, which numbers about 5000 adherents, being about an eighth of the inhabitants, has had the reputation of being spiritually dead and morally corrupt, almost hopelessly so; and were it not that dry bones have been made to live, even Christian enterprise must have recoiled from the attempt at its purification and resuscitation. All that has been said of the hardness and careless bigotry of the people, and the ignorance, oppression, and unscrupulousness of the priesthood, finds here abundant illustration. Still in the district around, villages of various sizes rise in considerable number, and though the light of divine truth should not enter a single soul of the inhabitants of the town itself, from the presence and labors there of the Christian missionary, yet the good that may flow forth by the many open channels to the country around, more than warrants the selection of Osiout as a centre of evangelistic operations. Much more than that is of course to be expected, and although the Gospel messenger may have to "grieve his righteous soul," it may be for many days, yet the regular, earnest, vigorous proclamation of the truth, in word and in life, must, we would almost say, necessarily produce palpable fruit.

The mission here has been in operation for somewhat more

than three years, having been opened in February, 1865, by the Rev. Mr. Hogg,—a Scotchman, an alumnus of Edinburgh University, and a licentiate of the United Presbyterian Church of Scotland,—who for the purpose removed from Cairo, where he had been doing yeoman service, and, although with some interruptions, caused by impaired health and exhausted strength, has been carried on with more or less vigor since that time. Visited several times in previous years by the missionaries, in their evangelistic and colporteuring itinerancies in the Nile valley, the ground had been, to some little extent, prepared, and the character of the new-comers, and the object of their settlement, was at first so far approved by the people, that for several Sabbaths the little church proved much too small for the accommodation of those who came to the services. And although curiosity may have been the main cause of attendance in many cases, yet such a number seemed to hear the word gladly, and even to give expression to their newly-awakened feelings in tears, that it almost seemed as if Osiout were about signally to redeem its reputation. The hope, however, was doomed to a short life. The ban of the Patriarch went forth, and as a consequence the mission church was deserted. A boys' school had been opened with equally encouraging success, and the attempt was also made to frustrate the good work in this direction. The means, however, were much more legitimate, at least in the first instance, having been confined to the opening of a school of their own by the church party. And though the opposition was so far successful that it took away the best, yea, almost all the boys who had been enrolled in the mission institution, yet as their places were immediately filled by peasant boys from the surrounding district, and as the teacher sent by the Patriarch to his school was a Protestant, and had received much of his training at the hands of the American missionaries themselves in Cairo, there was little cause for regret, but rather much room for satisfaction. And as the sounds of the Patriarchal thunder died away in the distance, the people of the town began to drop into the mission-house for conversation with the missionary on matters of religion, and to the services on the Sabbath; and although few had the spirit to declare openly for the new

faith, the hope of doing good in the city revived. How far it has been realized, and to what extent our description of this people is justified, may be inferred from the fact that notwithstanding efforts—the earnestness and vigor of which will be abundantly apparent before we have done—the number of citizens who have publicly professed their adoption of the religion of the Gospel, by sitting down at the Lord's table, is —one! In January last the membership of the mission church amounted to twenty-one, comprising seven families, and, with one or two exceptions transferred from the other stations, all were from the villages around. At the same time, evidence is every day showing itself that there is many a Nicodemus in the city, and there is very little doubt that were the way less obstructed by clerical curses, fortified by the power of the ruling authorities, no small number would range themselves under the standard of the Gospel.*

In 1867 renewed attempts were made to break up the mission in Osiout, which were to some extent successful. Even after the opening of the Coptic school, that of the mission had enjoyed an attendance of between sixty and seventy pupils, but now the adverse attitude assumed by the government, and the virtual protection granted to the Coptic school, viz., in exempting its pupils from the conscription, drove away almost all the boys, so that during the winter the attendance did not average much, if any, above twenty. It was sad to see the machinery fitted for a large school employed on such limited numbers, and yet, if the reader will allow himself to be transferred for a day to the mission-house he will be abundantly satisfied that the work there carried on is, notwithstanding all drawbacks, both extensive and gratifying. In such a case he would scarcely have finished breakfast when the sound of first one bell, then of two smaller, would lead him to

* Those who read the church papers will have observed that last summer (that of 1868) a very important work of revival went on in this town. When hope itself had been almost abandoned, and the human prospect seemed dark in the extreme, then the Divine Spirit seems to have taken up the work, and meetings for reading the Scriptures and prayer became the order of the night. On an average seventy and eighty people attended these meetings, although some were much more largely attended; the priests even were drawn into the stream, and the Coptic church made the place of meeting.

the window to see a number of young men taking their seats in an upper room, boys hurrying to the school-rooms below, and several girls slipping into an apartment of their own. These are the pupils respectively of the theological seminary, and the boys and girls' schools. Let us enter the first. Mr. Hogg, who is president, professor, and tutor, all in one, is in his seat, prayer is offered by one of the students, the roll called, and the work begins. The language is of course Arabic, and therefore you will scarcely understand it, but if you ask your interpreter afterward he will tell you that that man uses this difficult speech with the accuracy of a sheikh, the plainness of the people, and the perspicuity of a Scotchman, while if you know any thing of teaching you will not require any one to tell you that he has both plenty of materials and knows how to communicate them. You will wait in vain for "the lecture" of our Western halls of theology, so good but so weighty, so true but so old—but you will see the handling of a subject by a teacher who is resolved to make his audience understand it, and on the other hand the attention of students who are equally determined to be at the root of the matter in hand. You will notice no want of respect, but the absence of stiffness and formality will attract your attention—some of the pupils not hesitating to solicit an explanation of a passing difficulty and the preceptor as readily interrupting his prelection to satisfy himself by examination that he has so far been followed. And so the work will go on before you, in one department after another, through the avenues of Apologetics, and the Evidences, into the halls of Systematic Theology, as developed in the Bible History, or in the side walks of Hebrew reading and grammar —the last and not least important hour being occupied in the wide fields of their own—the Arabic language. For three and four hours a day, five days in the week, you may see this going on, and were it not for what is yet to come, you would wonder how any one man could even attempt, much less carry on such a work. I have seen a good deal of hard work in various departments, and many instances of the *perfervidum ingenium Scotorum*, but certainly what came under our notice in the mission-house of Osiout crowned our experience in this direction.

Simultaneously with the theological classes the boys and girls' schools have been going on, and from nine o'clock till five in the afternoon, with an interval in the heat of the day, the usual routine of elementary instruction is followed, prominence being given in both to religious instruction—the Bible being here, as we have seen it in the other schools, one of the chief text-books.* In the girls' school the afternoon is largely devoted to sewing, knitting, and work of that kind.

In the evening, shortly after dark, the bell rings again, and a class of adults assembles, who are taught, according to their advancement, in reading and arithmetic.

An hour afterward the labors of a busy day are brought to a close by a meeting for prayer and exposition of the Scriptures. Mr. Hogg, who, by the way, has as likely as not been engaged most of the afternoon with visitors from the town or country around, presides, and when you see the attention of the audience, which often number forty men and boys, and rarely less than twenty, including the school-boys and students, but with a sprinkling of outsiders from the town, you scarcely wonder at the fulness of the exposition or the earnestness of the whole services. Indeed, you would sometimes be inclined to feel that for this meeting alone it were worth keeping up the mission establishment.

On Saturday there is a partial respite from labor; but on Sabbath the work of the Gospel goes on anew—service in church in the morning, Sabbath-schools in the afternoon, the meeting for prayer in the evening.

Your brief visit will thus have given you some idea of the work carried on here, although, if you could spend weeks or months in the midst of it, or in its neighborhood, you would leave, not only admiring the beauty of human power and talent, wholly devoted to a good cause, and convinced that, in the very nature of things, such labor cannot be altogether fruitless, but also with a deeper sympathy with missionary life, be-

* That this is as much at the desire of the boys themselves, as dictated by missionary principles, is curiously illustrated by the words of a youngster, who, in complaining of some little ill-treatment he had received at the hands of one of the men about the house, concluded thus: "We have come here to learn about our Lord Jesus Christ, and is this the way we are to be used?"

cause a fuller knowledge of missionary trials. Mention has just been made of a class for adults. When this was opened, ten or twelve men at once joined, and entered into its work with equal delight and earnestness; but many nights had not elapsed when the never-failing "curse" drove them to desertion, all save three or four. And so at every step, this priestcraft interposes its blasting influence, and one scarcely knows whether to be more indignant at the men who exercise it, than impatient with those who are its subjects.

Were this opposition to Protestantism on the part of the church accompanied with any thing like positive effort to improve the condition of its members, or to reform the abuses within its own pale, there would be much less room for complaint; but when one sees the corruptions which have been growing for ages continuing unheeded, and the ignorance and degradation of the priesthood perpetuating themselves by natural generation, the difficulty is to restrain indignation within the bounds of propriety. It is true that in Osiout, they have opened a school, and by the favor of the government have overcrowded it with more than three hundred boys; but what then? If presence within the walls of a school-room were education, then this action on the part of the Copts would be matter of sincere gratification; but so long as matters go on as they were last year, the only fit illustration of their conduct is the fable of the cur among the hay. For what single teacher could cope with such a number of pupils, even were he willing to try? And what must be the condition of the many, when special attention to the few is dictated to the teacher both by interest and taste? In point of fact, the boys of the towns-people receive a fair education in the languages, but as for the rest, misrule and confusion reign supreme in the midst of them, and an occasional lesson in repeating portions of the Scriptures used in the services is the amount of their instruction. Indeed, were it not for the exemption from the government levies which attendance implies, the school would be half-emptied in a week, or rather, would never have been so filled.

As for the priests and their work, the writer had not sufficient intercourse with them to be able to detail how they

fill up their time, and considering their number—somewhere from twelve to fifteen—the narrative would probably, at any rate, be more tedious than edifying. The duties incumbent on them may however give some conception of their occupation and influence. The chief, of course, is the performance of the church service, a work entirely mechanical, even in respect to the recitation of the Scriptures or liturgy—the language being Coptic, no single word of which they understand—and the administration of the sacraments. The performance of masses for the dead, the services at funerals, and notably attendance in the houses where death has been, three days after the event, for the purpose of driving away the spirit—or ghost—which is then believed to return to its old habitation, and to be unwilling to leave it even for the realms of the blessed, and visitation of the church-yard at stated times to burn incense for the souls of the departed—are some of the official work which comes in to fill up the week-days, while the intervals are generally spent in begging visits among the flock, settling or inciting quarrels, and listening to gossip, the whole being performed under the—as the case may be—stimulating or soothing, strengthening or subduing influences of the arrack bottle.

And the bishop—for now as of old, Osiout is a bishopric——what of him? Originally a monk, he is of course still a bachelor. Small in body, he is equally weak in mind. All the attention he can afford for things outside, is devoted to the affairs of his extensive house property—in which the money his simple ways enable him to save from the contributions of his flock and fees of his office, is invested—the diocese and its management being left virtually, if not actually, in the hands of his factotum, the arch-priest, and his days and nights are spent in copying books. In this work he has attained great perfection, and displays wonderful taste, although it is stated as a fact that of many of the books on which he has labored for weeks and months he has not known a single word—this ignorance being mentioned, not as detracting from his reputation, but actually as a proof of his great ability and proficiency in the art of copying.

A very simple man is this bishop. Taken with sickness on

one occasion, he ate heartily of some cakes, rich with butter and sugar, which one of the daughters of his flock had brought to the house, and strange enough recovered forthwith. Stranger still however,—*post hoc ergo propter hoc*,—the eating of such cakes was at once adopted by him as an unfailing panacea for all the ills of Coptic flesh,—and no one could after that say a word of sickness,—no matter what—from small pox to typhus fever—without receiving this prescription. Another story is told of his simplicity. A member of his church presented him on a certain feast day with a piece of money in gold. "Only one piece and one so small," was the ungracious reply. On the next feast day, which was not long in coming round, the same member brought the same amount, but this time in silver pieces, small in value and consequently considerable in number, and the thanks and benedictions which he received were as numerous and unctuous as before they had been scanty! We say again,—a very simple man, and one who, if he does little good, cannot do much positive harm.

There is something amusing in these things in themselves, but, alas, how saddening do they become in view of the masses around, so sunk as scarcely to know their degradation. There are, we have said, five thousand souls in Osiout calling themselves Christians, and this is the food on which they languish. There are many villages in the district around, some of them wholly Christians, and among them a large number of priests, all of them, with scarcely an exception, of the character already described. Is it strange then that a man, as enthusiastic as the Osiout missionary, should labor so much almost beyond human strength to disseminate the light of the Gospel, and especially train up an educated band of evangelists, or that the appeal should occasionally be heard in these Western regions for assistance in that work. That there is a crying necessity for instruction has surely been abundantly manifested,—that there is a growing desire for light is evinced in the parting entreaties of villages on being visited by the preachers, and that the providing of a native pastorate, is the only effectual way of meeting this want and gratifying this longing might easily be shown. In the mean time it is pleasing to be able to state that it is in great part owing to the liberality of Scotland that

the attempt has already been made in this direction. It is true that some years ago a class had been formed for the instruction of those whom it was thought desirable to prepare for the work of the ministry, but it was only in the spring of 1867, after Mr. Hogg's return from Scotland with subscriptions in his pocket to the amount of £500, given for the training of native preachers, that a theological seminary was formally opened, and the knowledge of this fact will be a sufficient excuse for giving a few details regarding it.

During the session of last winter, in which the writer had abundant opportunities of seeing and becoming acquainted with its working, there were fifteen students in attendance, forming a senior and a junior class. In the first were two men who had been monks in the Coptic Church; another had originally been also a Coptic monk, and afterward went over to the Roman Catholics, finally finding a settlement of his difficulties in the Protestant faith; a fourth, the brother of the last, had been parish priest of his village; a fifth had been a scribe; and four or five others much younger, and who had received considerable preliminary training in the mission schools, complete the section. The junior class again consists of still younger pupils, who are thus gradually being prepared for taking the places of their seniors by a thorough grounding in the history and prominent doctrines of revelation. In addition to these there is a number of young men, more or less advanced in their studies for the church, whom the exigencies of the field prevented attending during the winter, by requiring their services at other stations, but who are always carrying on their work of preparation under the eye of the missionary whose assistants they may be. In point of ability there is of course considerable difference among the students, and it is not surprising that even the best of them do not come up to the attendants at our colleges here. Habits of study are foreign to the national temperament, and in the case of those who have been monks, the great wonder is that after half a life-time of absolute inactivity of mind they have any aptitude at all for receiving instruction. To make scholars of such men would be an attempt as injudicious, as it must necessarily be futile, and

even were it likely to succeed it is very little desirable. Incomparably more important is it that they should be strong in the power of the Spirit, and fully equipped with the Divine Word, and it must therefore be a source of satisfaction to all concerned in the progress of the work that these men, old and young, display an amount of practical Christianity, and receive whatever tends to elucidate the Scriptures with an avidity which is too little seen nearer home. Suffering and sacrifice for conscience sake have in more than one case, at once tried and strengthened their character in this direction, and with the knowledge which their personal experience, and their thorough acquaintance with the wants of the people, much good may be expected from their future labors—conducted and regulated as these must for a time at least be under the eye of a missionary.

We therefore pass on from Osiout and its mission establishment, with a fervent prayer for the success of its works of faith and labors of love, the confident hope that if sufficiently supported, this theological seminary is destined to prove in a large measure, the channel of Egypt's regeneration, and the earnest recommendation of its interests to the continued attention, and even increased assistance of those who have already very tangibly declared themselves its friends. The third and final division of the subject respecting Upper Egypt will be deferred to another number.

Art. IV.—*Parables of the Kingdom.*—Matt. xiii.

It is remarkable that the author of Christianity does not appear to have made use of parables in his public instructions, till the second year of his ministry had considerably advanced. If the parables in the thirteenth chapter of Matthew are not the very first, they are certainly among the earliest examples of this method of instruction, as adopted by him. This seems to be made evident by the question which they drew forth from his disciples, "Why speakest thou unto them in para-

crucified is a stumbling-block, or foolishness; atonement by blood an absurdity shocking to reason and derogatory to the character of God.

We might go further; we have unearthed but a few of the limbs of the monster of a religion indicated by the scheme of Morell; but these are quite sufficient to determine its genus. These *disjecta membra* cannot be constructed into any thing like the religion of Christ; they belong, of necessity, to another Gospel, which is not another, but a religion at war with any evangelical scheme of Christianity known to the Church since Christianity began.

Art. II.—*Christian Work in Upper Egypt.*

In proceeding now to give the reader, in accordance with our third division, some acquaintance with one of the native congregations, we shall embrace the opportunity presented by the journey from Osiout to Kous—the congregation which it is our purpose to sketch—to refer to a sphere of mission work which has not yet been alluded to.

One of the most interesting and successful departments of the recent evangelistic efforts in Egypt has been the dissemination of religious literature throughout the land. Commenced at first on a very humble scale, it was afterward carried on with so much system and energy, that it may now be said that there is scarcely a town or village between Luxor and Cairo which has not received the Word of God, in whole or in part, either by the direct visitation of the missionary or by the instrumentality of its own inhabitants. And the stations which are now occupied as so many centres were first cultivated in these tours; some of the best individual fruits of mission labor in the land are the product of the seed thus sown broadcast; and there can be little doubt that after years will see the springing forth of "first the blade, then the ear, and after that the full corn in the ear," in many other places. The soil, as we have seen, has not been of the most promising

description, but the seed is quick and powerful, and though it may seem to fall into the ground only to die, yet, if well watered, it will yet spring forth and yield much fruit.

The first attempt to act upon the Christian population of the upper country took the shape of furnishing boxes of Bibles, Testaments, and religious books to as many travellers as would take the trouble to distribute or sell them in the course of their journey, and the favorable reports brought back by these travelling missionaries of the avidity with which the books were received, and of the demand for more of the same, led the way to more systematic effort in this direction. In 1860 a Nile boat was accordingly purchased by the American Mission for the purpose mainly of colporteuring in the Nile valley, and one or more trips have annually been made since that time. Another and smaller boat was added two years later, and has since been almost regularly employed in the work. And, as a result of these labors, it is estimated that between seventy and eighty thousand volumes, chiefly Scriptures, whole or in part, and religious publications, have been scattered throughout the land, and it may be added, in illustration of the reception with which the work was met on the part of the natives, that only a very small number of these were given away; the great mass being sold at an average of twenty-five cents per volume.

The amount of labor presented by these figures may be inferred from the following summary of one such journey During the tour (which extended from March 1 till May 10) the missionary visited 63 towns and villages, some of them both in going and coming. Sold Scriptures, &c., in 40 places. Read and expounded the Scriptures in 50 towns and villages, and had regular service in 7. Had conversations on religious subjects with 62 Coptic priests, 40 or 50 monks, and 2 bishops. Left 3 colporteurs to sell books in the large towns and the villages around them. Distance traversed by boat, 1,160 miles; ditto on land, on foot or on donkeys, 200 miles.

And the general reception by the people of these visits is indicated in the following sentences from the same source: "Wherever we went we found at least one or two enlightened men who welcomed us with open arms. We were urged to

pass the night at every village we visited, with, I think, but two exceptions, and it was only under promise of an early return that they permitted us to leave. At one place, which we visited in going south, they refused to pay for the books which they had bought until we should return. This they did, they said, to secure our calling on our way back."

One other quotation on the subject of these evangelistic labors, for the sake of the picture it contains. It is only part of a sentence: " . . . . an earl, though too weak to walk, riding through an Arab village, and selling Testaments to the astonished natives who crowded around him; and his good lady, day after day, keeping our book accounts, filling our colporteuring bags, selling penny tracts, and administering to the ailments and bodily wants of the little, dirty, sore-eyed Arab boys, who crowded down to their boat." It is interesting to know that the nobleman who thus distinguished himself was the late Earl of Aberdeen, who, sent to Egypt to seek for health, found an outlet to his unflagging zeal for the spread of the Gospel in the practical way here indicated. Starting from Cairo in the end of 1860, with their dahabeeyah stored with books, and accompanied by Father Mikhaeel, a converted Coptic monk, whom we shall meet again, to act as expounder and evangelist, he and his lady spent the Nile season, in large measure, in this manner; and when they returned northward in the following spring, it was found that they had sold four hundred and seventy Bibles, thirteen hundred and sixty Testaments, nearly one thousand Gospels of St. John, thirty-two Pentateuchs, sixty-three Psalters, twenty Coptic and Arabic Gospels in parallel columns, and about four thousand small books and tracts. Their visit to Upper Egypt will be long remembered, and old Father Mikhaeel gets quite enthusiastic in rehearsing his recollections of " milord." Would that their conduct were less singular!

Of the external and more prominent results of this system of labor, the station at Osiout is the first to meet us on the way from Cairo, and concerning it enough has already been said. Next in order comes Ekhmim, a town the Coptic population of which numbers about five thousand; and the American mission is represented among them by a native

agent, who teaches a school during the week, conducts service on the Sabbath, and gives instruction to the many who drop in and out at other times. A good specimen of a Copt is this man. For years the secular agent and right hand of the last Patriarch, he became thoroughly acquainted with all the abuses and corruptions of the church and clergy, so that when afterward he came under the influence of missionary teaching, the denunciations and exposures which his bold and unfearing nature, thus enlightened, forced him to make, were as damaging as they were pointed. Afterward employed by the mission, he was sent on a colporteuring tour up the river, and coming in the course of it to his native town of Ekhmim, he on his own responsibility opened a boys' school in a house which was his own property. On being remonstrated with for thus taking a step for which the mission was not prepared, he replied to the effect that wrong he might have done, but now that he had commenced it would be better to continue, and continue he would; a few piastres a week would feed him, and surely the Presbytery would not refuse that. And this was a man who had a position of such influence. Whether from his quieter way of living, or from advances in the Divine life, is not settled, but we believe from personal observation that he is now much more subdued in character and less inclined to public and direct attacks on his former co-religionists than he used to be; and his energies are now expended in training the twenty or more boys who daily attend him, in the elements of education, and in acquaintance with the Scriptures. This work he has not been allowed to carry on unmolested; the enmity excited against him among the higher clergy of the church in Cairo reached him even in Ekhmim. In the summer of last year (1867), the present Patriarch visited that town, and, when in obedience to his summons, Bishetty presented himself, his holiness at once exercised his despotism and gave vent to his wrath by dealing him a blow on the face, and ordering the soldiers and others who formed his retinue to cast him out of the town—yea, should he refuse, to cut him in pieces and toss him into the river. The poor man was roughly used, but beyond that he escaped, and left the town. An attempt was afterward made to bring this ecclesi-

astical assailant to justice, which only succeeded in making palpable the connivance of the government with the oppressive and tyrannical conduct of the Patriarch, of which this was only one instance. Bishetty, however, returned to the town and to his work, and, curiously enough, this fact of itself, and the failure of the Patriarchal threats to exterminate him, were regarded by his townsnen of the Moslem faith as a victory on his part. At the last dates he was following the peaceful tenor of his way, and doing substantial though quiet service.

But of all the places in Upper Egypt in which the work of reformation has made any progress, the town of Kous is perhaps the most interesting. Situated about midway between Kenah and Luxor, and not far from the very old town of Koftos—from which, according to many, the name of Copt is derived—it contains from nine thousand to ten thousand inhabitants, of whom a large proportion, perhaps one-sixth, are Christians. In external appearance and general characteristics it differs little from other such towns, while, ecclesiastically, it is the seat of a bishopric, and has no want of inferior clergy. But the reformatory movement of which it has for years been the scene, the characters which the movement has produced, and the trials through which they have passed, give it an interest and importance which may well detain us over it somewhat longer than its position might at first seem to warrant.

This work of reformation is now represented by a Presbyterian congregation regularly organized, with its elders and deacons, and native pastor, a membership of twenty-five, and a roll of adherents running up to thirty or forty more; and a day-school attended by a daily average of about twenty-five boys. Every afternoon, an hour before sunset, the congregation assembles for the reading of the Scriptures, and prayer; on Sabbath morning, the word is preached after the Presbyterian ritual, and other meetings of a religious character are held as circumstances permit or suggest. Suppose you take the trouble to look in at one of these meetings. We think you will be repaid, for you will see some things quite characteristic. For instance, you will be at once struck with the appearance of the church, and it is to be hoped, for your own

sake, that a showy ritual, or the pomp and circumstance of a highly wrought service, do not enter very deeply into your idea of Divine worship. You will find this church here to consist of an upper room, of which one side is entirely open, and leads to the uncovered terrace which forms the roof of the lower story. The floor of both room and terrace is of mud; the pews are represented by several straw mats spread along by the side of the walls; and an old book packing-box, set on end, and surmounted by a divan cushion, does service for reading-desk and pulpit. And the simplicity of the house is only equalled by the unadorned appearance of the worshippers. On none do you find a superabundance of clothing, and many wear only the loose blue cotton shirt of the fellaheen, which, open in the breast, exposes to view the brown chest of the wearer. All wear the large turban, but you have the full variety of color: red, white, and black. All are bare as to their feet—their large, gouty-looking *bauchles* having been left in the doorway; and many, especially of the older men, carry their inseparable companion—a long tobacco-pipe. They are of all ages, from boys attending school to the men of fourscore. Several are almost blind, some wholly so in one eye; some have a severity of countenance worthy of a fifth century ascetic, combined in one or two cases with an expression of determination to do as they may think right, let come what may; or varied in others by the placidity of the *mens conscia recti*, which, in some again, almost passes into a feeling of pride at the superiority and the implied danger involved in their protesting position. Others again strike you by their appearance of entire receptivity, as they sit before you cross-legged, open-mouthed, open-eyed, and open-eared, under the address of the preacher; and some of the older occasionally surprise you by an expression of the particular feelings produced by his message. There is yet another feature in this congregation, which however, will hardly meet your eye. In the rear room, behind the preacher, of which the door is covered with a red screen, is assembled the female audience, —which sometimes numbers as many as twenty-four or twenty-five. All of them, you will be told, are more or less acquainted with the truths of the Gospel, and not a few have the most

unusual pre-eminence of being able to read and even to write, and yet withal, are so desperately modest, that they will scarcely unveil before even lady visitors.

The leader of this band of Gospellers, as they love to call themselves—Angeeliyeen—in contrast with the Takliediyeen, or Traditionists, who cling to the ways of their fathers—is a notable man—would be notable anywhere, and pre-eminently so in a land of mummies, dead and living. Represent to yourself a man of, say fifty years of age, straight as a rush, above the usual height, broad-chested, and proportionally well built. Imagine a forehead not broad, but high and square, large nose, full mouth, and the national eye, large and oval, with a sparkle even in repose, which hints at latent fires behind. Add to the face a white beard and mustache carefully trimmed; surmount the head with a red turban of liberal dimensions; throw over the body the blue frock of the fellah, and place the bare feet in a pair of roomy shoes, and you have before you an approximate idea of Fam Stephanos—the Luther of the reformation work in Egypt. Grave and dignified as the Wurtemberg reformer may be supposed to have been, and yet with large possibilities of laughter—a man who by his presence would command respect anywhere, and who roused to passion might make a crowd to quail. All that you can read in half an hour's intercourse; and the more you learn of him will confirm the impressions.

The son of a Coptic scribe, he was born at once into the service of the government, and the prejudices and traditions of the national church. Blessed with an inquiring mind, endowed with intellectual powers of no mean order, he early commenced a search after the true and substantial, which ultimately resulted in his parting company from both Church and State. The Coptic language was studied for the sake of the stores which it was supposed to contain, so that he has the pre-eminence of being about the only man in Egypt who knows any thing of the speech of his fathers; and no effort was spared to gratify his increasing taste and growing thirst for knowledge. From his general superiority and his special linguistic accomplishments, he was elected a Shemmas in his church, and was thus brought into close contact

with the character and conduct of the clergy, and was led by duty no less than by choice, to read much in the Scriptures. Of course knowledge derived from two sources so fundamentally opposite, must, if cultivated long enough, end in a commotion of some sort, and come the climax certainly did, although in a way and at a time little expected by him, or any one else.

He had grown to years of maturity, and acquired a position of considerable influence, both officially and socially—indeed, his name is said to have been long famous in all Upper Egypt as that of a man of strictest integrity and unswerving honesty, qualities so rarely found in his calling (tax-collector) at the present day, as in the old times, when its name was properly allied to that of harlot. Gradually he had been getting away from his sect, both in feeling and belief, and ultimately the growing discord broke into a tremendous explosion.

It was the night of Good Friday. Most of the Copts and many of the Moslems had gathered in excessive numbers and great spirits to witness the ceremonial of the year. And the ceremonial—what think you it was? We do not suppose you would ever imagine, and therefore we may as well tell you at once. It was a play—a tragedy, too. The theatre was the Coptic church; the actors, the Coptic clergy; the drama, the crucifixion and burial of the Saviour. Yes, astounding as the blasphemy sounds to our nineteenth century ear, it is nevertheless a fact—a fact, too, which even to the present day receives an annual repetition. Well, the ceremony was getting on, the company was in good key, and the clerical actors were warming to their work, when just in the midst of the crucifixion one of the audience starts up, rushes on to the chancel, seizes the image in a pair of brawny arms, and hurls it into a corner with some such exclamation as: Out of this with your wooden gods! And then, turning to the audience, he gives them such a sound rebuke that they flee to a man—priests as well as people, partly, doubtless, from sheer astonishment, but partly also in dreadful consternation. The idol-breaker, thus left in possession of the field, is Fam, the tax-collector. He has wrought himself into a passion now, and when he comes to

speak of it afterward he vows that he acted as he did in spite of himself.

Such scenes, indeed, are not infrequent in church history, and one especially comes to hand in which our Scottish reformer appears in a somewhat similar character.

"In the galleys of the river Loire, whither Knox and the others, after their castle of St. Andrews was taken, had been sent as galley slaves—some officer, or priest, one day presented them an image of the virgin mother, requiring that they, the blasphemous heretics, should do it reverence. Mother? Mother of God? said Knox, when the turn came to him; this is no Mother of God; this is a '*pented bredd*'—a piece of wood, I tell you, with paint on it. She is fitter for swimming, I think, than for being worshipped, added Knox, and flung the thing into the river. It was not very cheap jesting there; but come of it what might, this thing to Knox was, and must continue nothing other than the real truth. It was a *pented bredd;* worship it he would not."

And so in the case before us this ceremonial was to Fam a horrible blasphemy, and come of it what might, he, for one, was resolved to resist and, if possible, abolish it. The immediate issue of his action has already been mentioned, but the final consequences are not yet exhausted, so far even as he is concerned. And to finish the story of that outburst it may be mentioned, that afterward, when they supposed the paroxysm, or afflatus, or whatever it was, had time to pass away, one or two of the leaders came to the reformer, and, trembling for the result, besought his advice as to what they should now do. They had crucified their Lord, but they had not buried him! Woe to them, for, poor sinners, what should they do? "Go and bury your God before he stinks," was the not over gracious reply—and so, permission being granted, they resumed their mockery, taking up the image from the corner to which it had been flung, consigning it to a prepared tomb, and raising it on the third day. The entertainment, however, had lost its spirit for that year, and it was a time before former superstitions recovered from the shock; but as late as a year ago the drama had resumed its sway, and was gone through with by all the par-

ties concerned with something of the enthusiasm of a Christmas pantomime.

As for Fam, from that day forward he never entered the church. Henceforth his way lay in the opposite direction, and the prospect had and even still appeared threatening and full of both dangers and difficulties; yet now that the decisive step had been taken, he began to feel more comfortable than he had done for long. And he did not walk alone: his influence and his teachings soon gathered him a following; so that when the missionaries in their colporteuring itineracies visited Kous, it was like lighting upon an oasis in the desert. Everywhere else their instructions had necessarily been of the simplest character, and based upon the merest elements of Gospel religion; but here for once loftier ground had to be taken, and we have been told by one who was among the first to visit the town that, from early morning till sundown, for three consecutive days, was he plied with questions by this man. Over the whole range of theology, apologetics and dogmatics, exegetical and historical, was he able to travel, and though his queries were not unfrequently characterized as much by the wish to puzzle as the desire for instruction, yet the impression left on the missionary's mind was favorable in the extreme not only as to his intelligence and mental power, but also as regarded his practical Christianity.*

By and by the Mission Presbytery was encouraged by the growing spirit of evangelism among the people of Kous to appoint the priest Mikhaeel to settle among them for a time, and do his best to form them into a native congregation. In less than a year afterward the design was accomplished, a

*In his narrative of the evangelistic trip made in company with Lord Aberdeen, Dr. Lansing notices this man at some length. The following paragraph, containing the first reference to him, will bear quotation: "This week Lord Aberdeen made an excursion to Negadeh and Ghous, where he sold books for eight hundred piastres. Father Mikhaeel, when they returned, was in ecstacies about a man named Fam Stephanos, whom they had found in Ghous. He said he had spent a day and a night with him in most interesting converse; that he had got far beyond the A B C of controversy about images, confession, &c., and that they spent the time in discussing the high mysteries of religion, and in investigating and explaining difficult passages of Scripture. I afterward became acquainted with this man, and found that in intelligent piety he justified Mikhaeel's high encomiums."—*Egypt's Princes*, 235.

congregation was organized, with Fam, of course, as one of its elders, and Mikhaeel chosen as pastor; and at the meeting of the Presbytery in February, 1867, the pastor elect went through his "trials," and received Presbyterial ordination. Shortly afterward, he proceeded to his charge.

The narrative belongs to history, and was at the time laid before at least a portion of the American public; but our story would be incomplete without some reference to the persecution of which this little nucleus of a congregation was the subject in the summer of 1867.

Such conduct as that which we have described on the part of Fam could not but attract the attention of the church authorities, but so long as the movement of protest was confined to himself and a handful of his friends, the best policy was to be quiet. By and by, however, as the spirit of protest grew, which led to the settlement of an evangelist in their midst, the effect on the hierarchical mind was manifested by the removal in disgust of the bishop from his seat in Kous to the town of Negadeh, on the opposite side of the river; while the organization of a Presbyterian congregation seems to have been the last drop required to fill the cup of Episcopal indignation. The expedition of extermination, to which allusion has already been made in speaking of Bishetty at Ekhmim, was forthwith undertaken, and although his holiness, the Patriarch, had, ere his arrival at Kous, been somewhat subdued by the watchful attitude assumed by the American consulate, yet his determination to make an example of the so-called Gospellers in that town was in no way diminished. At first, indeed, he and his followers tried their best, by means fair and unfair, to win back the renegades, but when every attempt only resulted in ignominious failure, the bold resolution was resorted to of getting the government to banish the ringleader Fam to the centre of Africa. Having thus disposed of the mainmast, they said the ship would soon dispose of itself. And sooth to say, they so far succeeded in their infernal purpose, that Fam and two of his companions were actually dispatched on less than half an hour's notice in a special boat under a guard of soldiers, whose ostensible object was to convey them to the Egyptian Soudan, there to act as scribes,

but whose badly-concealed intention was to dispose of Fam by the way. Yes, the so-called Christian Patriarch allied himself to the Moslem ruler for the banishment of a man who chose to think for himself and to worship as his conscience directed. And the Moslem government was only too glad of the opportunity to strike a secret blow at a movement now assuming uncomfortable proportions, even though it should be through an old, tried, and faithful servant, while at the same time it was loud in its boasts of Egypt being a land of religious liberty, exceptionally great, and in its protestations to vindicate at all hazards "the convictions and consciences of its subjects." It was a strange combination truly, but one from which every thing was to be feared, for the Christian was a Coptic Patriarch and the Moslem authorities were Turks, and it were perhaps hard to say which would be the most deceitful, tyrannical, and generally unscrupulous.

It was the writer's, in many respects, good fortune to visit Kous in the midst of the troubles. The final blow had not yet fallen, but it was daily expected, and the little company was in a state of great suspense and depression. All were sad, many were apprehensive of the worst, a few were strong in the faith of a good cause and a reigning Lord, and Fam himself never rose so high as he did in this emergency. At the time the writer published an account of the plot and its execution, and may be permitted to quote here the following "one or two brighter features" of the sad story:—

"If Fam has been banished," the narrative concludes, "he has proved himself a true hero. Calm and dignified, he has suffered his fate. No ebullitions of temper, much less symptoms of wavering, have marked his time of trial. While those around him were in the depths of gloom and despair, he was lively and cheerful; while some whispered compromise, by asking leave to resign his post under government altogether, he preferred to leave his lot in the Lord's hands." And I am told that when leaving his friends and home; when the last summons came from the court, and when his exile for life had become all but certain, he rose to the height of genuine eloquence in exhorting them to acquit themselves like men; to preach the Word notwithstanding all that had happened; nay, rather all the more on that account. I can imagine that that scene must have been an affecting no less than a picturesque one. The patriarch of threescore—gray hairs, loose cotton gown, high, red turban, standing in a little boat, and with outstretched arms, which the loose sleeves leave bare, administering consolation and encouragement to the small band of friends who have so long lived upon his teaching, and looked up to him in every case of trial or time of difficulty, but are

now sorrowing and heavy-hearted at the prospect of his exile. The roll of martyrs is not yet closed, and the name of Fam Stephanos is not the least worthy furnished by this land of Egypt."

Fortunately for the credit of this nineteenth century, the fears under which the foregoing was written were not realized —the influence of the consulates of Britain and America having been successful in breaking up the conspiracy and procuring the return and release of the exiles; and so, instead of being doomed to a watery grave in the depths of the Nile, Fam was brought back to his native place, to spend, he hoped, the rest of his days in peace and zealous labor for the cause dear to him on its own account, and doubly so on account of what he has suffered in its service. May his bow long abide in strength.

Art. III.—*Recent Scholarship.*

Scholarship has undergone an important change within the last fifty years. Although concerned with things of the past, and rehandling apparently the same material continually, it is as the husbandman recultivates the same soil, obtaining from it yearly new crops; and as special gifts for agriculture give to the old landscape new features, or draw from it a new kind of produce, so special gifts addressed to the pursuits of learning unearth from the ruins of the past new lessons, or place the old in such new light as to make it a real addition to the treasures of the present. Scholarship, hand in hand with science and art, has been largely promotive of the culture and comforts of modern times, and has not failed in a progress of her own, passing readily to one style of work when another is done. In the fourteenth and fifteenth centuries, employed in reviving the study of the Greek and Latin classics and the original text of Holy Scripture; in the sixteenth, and early part of the seventeenth, in unfolding the structure of those languages in themselves with their respective traditions and history, and the cognate languages of the Hebrew, and with

these weapons fighting in the war of the Reformation; in the latter part of the seventeenth, and onward, turning all to the service of a new and rapidly increasing literature, by the end of the eighteenth it had reached to a minuteness of criticism, fast descending to pedantry, when new fields began to open, and new principles to be unfolded, leading into a career of discovery which throws all previous attainment into the shade.

The last quarter of the eighteenth century, together with the first twenty years of the nineteenth, was a transition period, during which a number of scholars, in various quarters, incidentally, though for the most not without long persevering labor, fell in with interesting discoveries outside of the old and beaten track, or deep beneath it; and a few, by what was deemed an erratic taste, chimerical and unprofitable, pursued the study of languages entirely foreign to both the sacred and classical affinities. The singular capacity and enthusiasm of Sir William Jones carried him into the world of unexplored, or but partially explored languages, like a young knight-errant in quest of adventures. Others followed in the same spirit: great linguists, like Leyden and Murray, who without any apprehension of language as the science, which it is, and only groping blindly after general principles, labored to grasp as many as possible of the idioms of the world. In this kind of attainment, the most extraordinary was Dr. Alexander Murray, professor of Oriental languages in the University of Edinburgh, who closed his brief career of thirty-seven years in 1813. Others occupied themselves in making collections of words and of specimen translations of the Lord's Prayer from various quarters, such as had often been made before as matter of curiosity. Of that kind the greatest were the works of Pallus and Adelung. The former, composed by order of the Empress Catharine II. of Russia, and published in 1787 and 1789, contained two hundred and seventy-three words, in two hundred languages. The "Mithridates," commenced by J. C. Adelung, and continued by Professor Vater and Frederick Adelung, from 1806 to 1817, was designed to present a general view of the relations of all languages to the members of their respective groups. It was a great step toward science

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